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DISORDERS OF THE INSTINCTS AND THE EMOTIONS

The Parapathiac Disorders

BY

WILHELM STEKEL

FRIGIDITY IN WOMAN

Two Volumes—Volume I

FRIGIDITY IN WOMAN

IN RELATION TO HER LOVE LIFE

BY

WILHELM STEKEL

Authorized English Version by

JAMES S. VAN TESLAAR

VOLUME ONE

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FRIGIDITY IN WOMAN

FRIGIDITY IN WOMAN

VOLUME ONE

I

GENERAL CONSIDERATIONS

This work treats of the psychic disorders of love which manifest themselves in women as sexual frigidity (dyspareunia) and in men under the form of absolute or relative impotence. The account is difficult for the reason that psychic and physical disorders influence one another and may be found either isolated or combined so that the clinical picture of the resulting morbid condition becomes obscured, its psychogenesis is masked, and the disorder may be mistaken for something organic.

A superficial survey is enough to prove that these disorders have something to do with human evolution and growth, and that they are traceable to the influences brought about by the refinement in culture. We must assume that at one time there were no impotent men and no frigid women, just as we note that to this day these disorders of the sexual function are not nearly so frequent among the simpler people as they are among the more cultured classes of the human race. Primitive folk seldom display impotence or frigidity. But occasionally these conditions are met even among them. In such cases the impotence is looked upon as due to the wrath of divinities, or as the result of some curse, or of magic,—a conception not far removed from that entertained by the average person of culture.

We may as well recognize the sad fact: A great number of the men belonging to the higher cultural levels are relatively impotent, a large number of women belonging to the same class are sexually frigid!

Before taking up the problem of the psychogenesis of these disorders we must devote our attention to the problem of love and to the process of "falling in love."

It is not true that normal persons fall in love only after puberty. The sexual life of every person—including therefore love and falling in love—begins with the day of birth. The normal person falls in love even during childhood—usually only in passing manner, often intensively. The choice of the love object remains independent of sex up till the time of puberty. (*Dessoir's* period of indifference.) The child is bisexual and it does not cover up the fact of its bisexuality. It changes frequently the object of its affection. Even the adult seems inclined periodically to fall in love. In the case of *Goethe, Moebius*[1] has clearly traced this period of "heightened heat" (the new puberty). Repeatedly and at regular intervals there arose in *Goethe* a strong inclination to fall in love and, of course, each time love found its object. This disposition was manifest even during the period when he was completely under the spell of the charm of Christine Vulpius. Marriage proved inhibitory but even that did not prevent emotional sprees.

How strongly he, a tied man, felt his passion stirred for the beautiful Marianne and for the charming Bettina is shown by his letters and poems.[2] In his very interesting work, documented with numerous observations, entitled, *Das Siebenjahr* (Orionverlag, 1917), *Swoboda* has proven that every seventh year marks a culmination, during which sexuality, as well as all creative abilities, receives its highest spurt. Those who preconize the chemical theory of love will look for a periodic increase in the functional activity of the pubertal glands at such periods, and this hypothesis seems to be corroborated by the investigations of Steinach.[3] Undoubtedly physical and mental factors are jointly at work. However that may be, the fact stands out clearly that every person falls in love a number of times. Whenever that is not the case the failure to fall in love anew is due to a sacrifice for the sake of some older attachment.

Frequently we meet persons who claim that they have never been in love; these persons are capable of orgasm during sexual

intercourse, but they have never had the experience of falling in love. These are instances of self-deception; cases displaying pathologic traits,—fixations of the emotional life upon infantile ideals. There are persons unwilling to admit to themselves the fact that they are in love, preferring to deceive themselves about it. On the other hand, dread of love or of the consequences of love due to the neurotic fear of the partner's domination and power may induce a thwarting of the love sentiment at its roots. Lastly, many neurotics cling to their first ideal, their parents or other members of the intimate family circle—perhaps the only examples of persistent loyalty with which I am acquainted. In such cases, unfulfilled wishes, through their very hopeless character, bring about the early fixation. For whatever remains unfulfilled persists perennially in the soul of man. .

In spite of all the endeavors of poets, philosophers, and psychologists love still stands forth as a riddle. We know that it involves a kind of ecstasy (I avoid the expression "a pathological state"), an enormous increase in affectivity, the compulsive centering on one supremely desired object. We know that the lover over-values the object of his love, that he is blind to shortcomings and deaf against all unfavorable opinions. Certain sexuo-pathologists who think they can explain everything on a physical basis have conceived the idea that falling in love is due to an acute or chronic intoxication with the endocrinic substances of the genital glands. Against this assumption stands the fact that persons fall in love at first sight—or upon some other first impression (the hearing of a voice, a characteristic odor, a particular gesture, etc.)—and may remain so for a long time. Auto-intoxication does not produce its effects so suddenly.

We must assume that all persons are in a state of receptivity towards love, though some are more and some are less so; this emotional state may be called latent expectation. This readiness for love, which manifests itself in the form of yearning, breaks forth only during the process of loving. It is then that the ideal has been found. The gratified feeling of being in love also does away with the unpleasant state of "watchful waiting." To love means: to find one's God. But since, in

loving another, one always loves one's self, to love means really: to lift one's self to divinity through another. That is the reason why we magnify our ideal. The shadows of that ideal delineate the limits of our own selfhood. We are thus led to the principle that every person seeks himself in love and finds himself, though transitorily, in the objects of his love. The majestic commandment, "Love thy neighbor as thyself," . . . truly means: find yourself in the other and you must love him (or hate him, which, in accordance with the law of bipolarity, amounts to the same thing)! And all the eternal seekers,—Ahasuerus, the flying Dutchman, Don Juan, Faust,—are searching for the unattainable ideal which they have formulated about themselves.

Every feeling of life's happiness roots in love. Persons who love not can never be happy. All states of depression are induced by feelings of antagonism, which may deepen against self to the point of mortal hatred. Suicide is the result of such hatred turned inwardly. The lover's intoxication of happiness is a consequence of his love ecstasy. Persons who for a long time have doubted their capacity to fall in love suddenly become the humbly grateful slaves of the partner who awakens in them the flame of love.

The presence in our midst of so many persons who have lost the capacity to love is one of the signs of an unhealthy age.[4] This condition becomes tragic when the psychic yearning for love, often passionate, fails to be borne out by an adequate physical reaction. The reverse also occurs: physical sexual activity may be unaccompanied by any psychic component (erotism). This dichotomy or splitting up of our love life is made possible by the double-chamber arrangement of our nervous system. The lower a person stands upon the cultural level the more strongly developed is his love life. But that love is purely animal-like, perhaps we would better say vegetative,—a function of the spinal cord. The spinal cord, the lower center, contains the centers controlling the sexual organs. The lower the animal stands upon the biologic scale, the simpler is the arrangement of his sexual organs; the special senses stand at the service of the spinal cord. The man of culture possesses also an upper center,—the brain. The brain is the

seat of all inhibitions and of all the artificially induced and acquired stimuli; it is the organ of judgment and deliberation; it governs sexual inhibitions. The specific character of every love is determined by the struggle between brain and spinal cord. The brain controls not only the ethical inhibitions; but it harbors also excitations in the form of memories. The earliest erotic impressions of childhood have the peculiarity that they persist and perennially crave repetition; it is a property of theirs that they build up the individual's likes and dislikes in matters of love. Our ideal, therefore, is a composite picture of the ideal of self formed by the various beloved persons of our childhood from whom we naturally derive our earliest sexual impressions . . . the superposed images and memories compositely raised to the potency of divinity.[5]

I must also point out how strongly the will to subordination (or instinct of self-abasement) during love shapes the subject's emotional attitude as well as his mental processes. The will to power (or instinct of self-assertion) inherent in every person is an offspring of hatred, a feeling-attitude which my investigations have proven to be the primary affect of the human psyche. Hatred wants to domineer and to conquer, love wants to obey and be submissive. During the intoxication of love the emotion of love triumphs over all the impulses of hatred and selfishness. The lover is happy, generous, without envy, at peace with the world and satisfied with life. He feels within himself the "divine afflatus" which he ascribes to his beloved ideal. For only love is immortal. Its "works" endure through eternity. Hatred is mortal and transitory. The whole progress of the human race rests on the capacity to love. And every act of love is an affirmation of life, an acknowledgment of the reproductive process, the conquest of narrow selfishness through the power of a larger egoism. It is a misfortune, a standing reproach to our culture, that there are so many persons who cannot love; persons who have either lost the capacity to love or who have never found it possible to permit themselves the intoxication of love. It proves that these persons move in a wrong groove; what they need is a new prophet who shall point their way to a new track and set them on the path which leads into the kingdom of happiness and love.

II

LOVE AT FIRST SIGHT

Before discussing the origins of dyspareunia,—the love disorder which manifests itself as sexual frigidity in woman,—we must turn our attention to the problem of love in its physical and psychic aspects. How does it come about that two persons conceive so strong a sexual affinity for each other that they strive for union in spite of all social and moral hindrances? How is it possible for such an affinity to arise at first sight?

The question of individual taste, undoubtedly, is one of the most interesting aspects of the whole problem of sexual life. The determinants responsible for the rise of the flame of love must be particularly obvious in the case of so-called love at first sight. This form of falling in love discloses a "love readiness" which perhaps no person lacks, but which breaks forth relatively seldom. For this reason I deem it proper to start my investigations with an inquiry into this phenomenon.

There is a love at first sight,—of this there can be no doubt. Not only have poets given us majestic accounts of it,—science has also recorded most remarkable occurrences of this character. Strictly speaking, love at first sight is an inadequate expression, for there is such a thing also as love precipitately roused through the excitation of any of the other special senses.

How this happens is fittingly described by a certain writer in the following words: "We are not at all prepared, apparently, for any special experience. Suddenly we meet a girl who bestows a side glance on us. We think her eye is appraising or challenging us. The girl's glance may have fallen on us but incidentally, it may have been directed to another person. But it takes only a moment and we know it: we are

in love,—as if struck by lightning. It is literally a lightning-stroke, a "coup de foudre," it overwhelms us with irresistible strength; there is no reasoning about it, and no forewarning. And thus I knew it: I was in love, I was instantly aflame and happy over it, too. This infatuation persevered for several years, although my love was not reciprocated and I had no direct contact with the objective of my love. . . . She sent word to me to leave her alone, that I was an impudent upstart, that I insulted her with my glances, and so forth. All this did not prevent me at all from holding on to my love of her. On the contrary, I felt particularly triumphant because I was unhappy, as becomes a youthful lyricist, and in a position to taste the raptures of love unrequited.

"Analyzing this occurrence of love at first sight more closely I must confess that the girl's glance was but the spark which set off a dynamite keg and it thus led to an explosion. The setting was all ready within my soul. It was only awaiting the spark. During the two previous years I had been writing poetry and had indulged already in petty love fancies which no longer satisfied my lyrical needs."

This writer was in a state of "love readiness." As a matter of fact everybody is latently in this state. One is always in search for love. Being in love means giving up one's "love readiness" in favor of somebody who corresponds to one's secret ideal. We shall investigate later how this ideal is formulated. But it is a fact that every person has his cryptic ideal and his specific love determinants. Thus the writer quoted above relates about his ideal as follows: "A very pretty blonde girl, with azure-blue eyes, surrounded by many admirers, who stubbornly resists me! My specific love determinant at that time, obviously, was the unattainable ideal, for I was still young and did not want to tie myself and thus destroy all my chances for the future."

We meet many cases of love at first sight in actual life. Everybody is familiar with the famous scene in Romeo and Juliet. Everybody knows the strong and sudden impression made by Margaret on Faust. In the first scene of a comedy by Bauernfeld a man follows a girl who enters a house. "She is the one I'll marry!" exclaims the hero of the play as he

runs into the house after her. Kleist has given us a wonderful illustration of love at first sight in his *Kaetchen von Heilbronn.* According to the father's account the incident occurred as follows:

". . . while the steed was neighing and trampling the ground along with the servants' horses out of doors so that the rising dust formed a cloud as if to herald the descent of a cherub from heaven the door opened and the girl stepped in slowly carrying on her head the tray filled with bottles, glasses and refreshments. If the Lord suddenly appeared to me from the clouds I should behave about as she did, I swear. The moment she saw the rider, tray and glasses and refreshments fell to the ground; with hands closed as in prayer, her countenance turned ashen, she bowed, her breast and head touching the ground, and then fell at his feet as if struck by lightning. I say to myself: 'Great Lord! What ails the child?' And when I lift her, she crooks her arm around my neck, like a jackknife, while her flaming face is turned to him as if charmed by an apparition. Count von Strahl, taking her by the hand, asks: 'Whose is this child?' Men and women gather, wailing: 'What is the matter with the girl?' The sight of him seemed to buoy her after a while so I thought the trouble was over and I turn to my awl and needle. . . . The count rises. He looks thoughtfully at the girl, sizing her up from head to foot, as she stands there, barely reaching to his breast. Then he bends over, kisses her on the forehead and says: 'The Lord bless you, child, and protect you and bestow his peace upon you, Amen!'

"At the moment when he mounted his steed—we were standing at the window and watching—we see the girl, with raised arms, suddenly drop on the street pavement: she was like a lost soul, bereft of her senses. And thus she breaks her thighs, the pair of them, right above her ivory-like slender knees, the darling child! And I, old fool, inclined to lean my worthless being on her youth and strength, must now carry her upstairs on my shoulders while he—may the Lord punish him—mounted on his horse, in the midst of the gathering folk, calls out from below wanting to know what had happened.

"Here she has been lying now, on her death-bed, a prey to the heat of fever, for six endless weeks, without stirring. She utters not a sound: even the vapors of insanity, that master key of all hearts, fail to open hers. No human being can ferret out the secret that is eating her soul. And so soon as she has recovered a little she tries her step, ties her bundle and, at the break of dawn, she makes for the door: 'Where are you going?' asks the housemaid. 'To Count von Strahl,' she answers, and disappears."

Here we have as beautiful an example of fascination as has ever been described. Krafft-Ebing has devoted a special study to Kleist's *Kaetchen von Heilbronn.* Love at first sight is always a matter of fascination.[1] We confuse it with a number of manifestations which apparently have nothing to do either with love or with fascination. It is incorrect to speak of fascination when a bird stands as if paralyzed before the snake, or when the hen is rendered similarly motionless at the sight of a chalk line drawn across the floor. These are instances of fear-induced paralysis, a state resembling cataleptic rigidity.

Fascination is complete subjection through love. Ferenczi, in his well-known study, *Introjection and Transference,*[2] has reduced every form of suggestion and even hypnosis to an act of self-subjecting love. He states: "Suggestion and hypnosis, according to this conception, would be the intentional reproduction of conditions under which the tendency to blind faith and unquestioned obedience which is inherent in every human being but which is usually held in repression by the censure—a remnant of the infantile-erotic love and fear of one's parents becomes unconsciously attached to the hypnotist or suggestion therapist."

The fascinated person falls suddenly in love with the fascinating objective, because the latter corresponds to the ideal. The flaring up of such a love, with its enormous affect, at once cancels all critical faculties.

A countryman goes to town. A distinguished-looking gentleman meets him at the station. The latter says to him: "You follow me at once." The man, staring at the stranger with wide eyes, follows him and is led to a dwelling where he is relieved

of his cash; then he is again led to the street, around endless corners and across bewildering squares; finally he is left standing at a corner with the direction to wait for the gentleman's return. Hours pass but the new acquaintance does not reappear. The visitor slowly awakens from his involuntary state and complains to the police. He is not a simple stupid peasant but a very clever individual, one who ordinarily knows how to protect himself against the "sharpers" who prey on country folks. But love at first sight, which arose through the never-absent homosexual component, had rendered him helpless. This man was in a state of homosexual love readiness, as is shown by the various symptoms of his state. For weeks before the journey he had dreams about Vienna and these dreams usually ended in a brawl during which he dreamed of being "stuck from behind." We must also take into consideration the fact that every journey represents a journey into the realm of the Forbidden and the Unattainable.[3] He came to Vienna actually to consult a specialist with regard to an unbearable itching of the anus. He thought he was being hounded by a neighbor whom he intended to sue for redress. Such notions of persecution, as has been very clearly proven by Freud,[4] are outward projections of homosexual ideas. In the volume of the present *Disorders of the Instincts and Emotions* Series dealing with *Autoerotism and Homosexuality* I have recorded numerous instructive illustrations of this form of projection. This stranger was a "latent homosexual," in the midst of that critical age when the homosexuality trend prepares for an attempt at breaking to the surface. In simple words,—he was in a state of homosexual love readiness. His ideal was a prominent gentleman who descends to his level. Thus fascination may be brought about as a fulfillment of a secret desire.

I am in a position to record a similar incident from the clinical history of a homosexual seduction. A patient tells me that he had been seduced by a student when he was a boy. All the student had to do was to gaze at him and he would do whatever the student asked him to do. This patient was also in a state of heightened love readiness when he was a boy.[5]

We know to-day that our love life passes through certain periods which may best be compared to the œstral cycles preva-

lent in the animal world. At the crest of such periods love at first sight, as well as love on closer contact, is more likely to arise than during the low-tide intervals of sexual excitation.

Before such fascination can take place the specific love determinant or some one of the possible love determinants must be fulfilled.

These love determinants may vary. They may pertain to some bodily or physical peculiarity; this we usually call fetishism and it has been designated by Hirschfeld as "partial attraction." But they may also relate to some spiritual peculiarity. Thus we see men as well as women falling in love with a speaker whose ideas they admire. I leave aside the fact that the very sound of the voice is sometimes enough to bring about such self-subjection. I emphasize specifically the psychic, or spiritual, because I want to make clear that fascination may be based either on physical or psychic determinants.

Close scrutiny of the ideal shows that it is made up of two sets of components: in the first place we find the really significant early infantile impressions, which we shall consider more fully later, and in the second place we discover a process of identification between the subject and his, or her, love objective. In the last analysis all love is love of self. The close identity of a pair of lovers, usually attributed to the fact that they have lived together a long time, in reality is due to the choice of an identical partner in love.

Love at first sight depends partly on the fact that one perceives one's reflection in the other person. This perception of identity may rest on physical or psychic grounds. The simpler the psychic makeup of the individual the stronger are the physical cravings involved in the love process.

In this connection we must pay attention to the law of bipolarity. Self consists of opposite strivings which act as counterparts. One's choice may follow the principle of identification or the opposite principle of differentiation. Identity may also be satisfied through its obverse, as a suitable substitution. Love of one's relatives, besides its infantile roots, bears also certain relations to self-love, or narcissism. Our relatives are blood of our blood and flesh of our flesh. Many an incest is traceable to an overwhelming narcissism.

Narcissism is love of self. According to the well-known Greek myth, Narcissus on seeing his reflection mirrored in the water fell in love with himself. The use of the mirror illustrates to this day the significance of narcissism in the love life of mankind. Love, in the last analysis, means merely: finding one's self in another. One subjects one's self only to one's own Ego or to its bipolar opposite. Our ideal is our counter-sexual Ego. That other self is as we would like to be (if we were of the other sex). But among homosexuals the ideal self may be one's own Ego as reflected in another person of the same sex. A trivial observation proves the validity of this contention. Every fetishist loves the corresponding fetishistic part in himself. A foot fetishist loves his own foot and derives no end of gratification at the sight of it; a hand fetishist is proud of his hands, or else he believes that his hands are very shapely and takes tender care of them.[6] But one other interesting point may be mentioned here as corroborative: Every man seeks in his female love partner the erogenous zone which is peculiar to him. If having his ear kissed thrills a man with a sense of gratification he loves to kiss his partner's ear during the sexual embrace and this satisfies his libido as well as if he played the passive rôle.

The fetish is the bearer of the "love readiness." It mediates the transference from self to the objective. Binet's observation is well known: "Love is but the resultant or sum of complex fetishisms." Tarde, according to Havelock Ellis, goes so far as to hold that it takes some time to fall in love with a woman,—that one first undertakes a journey of discovery, as it were, around and about the beloved. "The most faithful lover," he says, "does not love alike the same woman two days in succession." My professional experience does not corroborate this. Nor can I agree with Krafft-Ebing, who regards the whole of sexual selection as a species of fetishism. Fetishism, to be sure, plays a tremendous rôle in the choice of love objectives and it is responsible for most remarkable love requirements and tastes. We find that Havelock Ellis is right when he states: "In the midst of the unlimited possibilities of symbolisms the individual may create for himself an ideal which, in so far as he is aware of it, and perhaps in

actual fact, represents something unique in the history of mental states."

In the analysis of complex cases of fetishism we have shown that in so far as genuine fetishism is concerned the striving for originality is responsible for these unique creations. For the present we must be content to point out that the choice of one's own erogenous zone may play a strong rôle in love at first sight as well as in the more slowly developing love states.

Now we turn our attention briefly to the series of physical determinants which play a rôle in the physical choice of love objectives.

Let us begin with the hair. Men often fall suddenly in love with a woman possessing a rich growth of hair or hair of a particular color. The shading of the hair, its fragrance and the manner in which it is worn also play a rôle. Frequently love of rich hair is associated with fur fetishism. The zoöphiliac reverberations, as well as the infantile roots of these peculiarities, are easily traceable. Many persons find their most exquisite delight in rubbing or softly caressing the hair. (Obviously a childhood reminiscence, inasmuch as adults love to handle and play with the children's hair. . . .) But absence of hair may also serve as a love attraction.[7] There are well-known cases of bald-pate fetishism. Certain women can love only bald-headed men. In a case of this type I was able to trace in addition to reminiscences concerning a favorite uncle, who was bald-headed, fantasies centering around the belief that the baldness was a proof of the capacity for intense sexual enjoyment. Women regard such men either as experienced "rounders" or as spent. . . . That beard and mustache play a great rôle is known to everybody. Certain forms of facial hair growth, the "I-am-it" mustache, for instance, sometimes rouses disgust (Hirshfeld's anti-fetishism). This disgust rises out of the supposition that such men are very lascivious but this aversion is quickly over when the women fall in love with this particular type of man. The disgust persists only so long as it serves as an assurance-protection against one's own sexuality. I have had frequent occasion to observe that smooth-shaven men and bearded

women appeal to the homosexual components and represent a certain measure of love prerequisite in certain cases. The same features may also determine an anti-fetishistic attitude. Men who have completely repressed their homosexual components may feel great aversion for bearded women. Thus, I know a man with a strong, but hidden, homosexual trend who felt very unhappy because during the bridal night he happened to discover a slight growth of downy hair upon his bride's abdomen. For months he wept over this misfortune and was unable to overcome his disgust.[8]

Similar relations may prevail with regard to the eyebrows. Heavy coalescing eyebrows may serve either as a fetish or as an anti-fetish with women, according to their sexual or anti-sexual instinct. Affectively toned memories of youth play a strong rôle in this connection and in cases of genuine fetishism are overvalued. Frequently one's inferiority is cancelled by the choice of a luckier partner. As ugly men like to choose conspicuously handsome women and pretty women prefer ugly men because the latter seem more closely allied to the animal-like in mankind and suggest, as it were, the prowess of raw sexuality, so the man with a diminishing growth of hair may be attracted to the woman who possesses a rich mass of hair because she above everything else represents his ideal,—she is as he would like to be.

The color of the hair stands out foremost among the love prerequisites. Statistics are said to show that on the average the blondes are favored. Undoubtedly this has to do with the precautions which mankind in its cultural state finds necessary to erect as defensive measures against its own sexuality. One often hears women say that they did not marry this or that particular man because the man in question gave them the impression of extreme sensuousness. Statistics reflect this flight from sexuality as a preference for blondes. As a matter of fact the dark color seems to me to be preferred. The dark type is considered more fiery and sensuous. The darker the taint of a man the more desirable he is adjudged to be as a sexual objective. Some of the most remarkable love determinants, such as are particularly powerful in the case of love at first sight, pertain to color.

A significant rôle, perhaps the most significant in the choice of a love objective, is played by the eyes. In this connection, color, form, lustre and the glance play a part. The eye may appeal through its wanton gaze with its half-closed lid and languid lustre. That hollow or sunken eyes, with the dark circles underneath, are a sign of sensuousness and of self-abuse or of excessive sexual indulgence is a widespread popular belief. But even ailing eyes, artificial eyes and astigmatic eyes may serve as a love determinant. It is well known that Descartes, the famous French philosopher, was always attracted only by cross-eyed women. The belief in the evil eye shows what all-powerfulness is popularly ascribed to the eyes. Fascination is brought about chiefly through the manner of gazing. The gaze may play a great rôle as a love determinant. Thus the writer whose description of love at first sight we have quoted above recalls that he fell in love for the first time with a girl who glanced roguishly at him sideways. Decades later he noticed that his mother had a similar habit of glancing sideways.

Women like to "read" eyes and they reject "on account of their eyes" the men of whom they are "afraid." Certain eyes make them want to flee because they are so "penetrating." The sexual symbolism of the eyes is not sufficiently understood or appreciated by the physicians. The eye is an erogenous zone of the first order and in certain cases it fulfills vicariously the function of the sexual organ. In such transpositions from below (Freud) kissing the eyes plays a great rôle and may even lead to orgasm.[9] Certain persons carry on sexual intercourse through the eyes. In the choice of a love objective the first look is often decisive and, of course, the eye is the arbiter. The eye appraises everybody's sexual worth. This appraisal is entirely unconscious. But a woman may say: "I could not kiss this man for anything in the world!" Often a man's eyes disrobe a woman at the first glance.

The rôle of the nose is not to be underestimated. The relations between sexual function and nose have been clarified by Fliess in a very convincing manner. Folk-thought has always accepted this idea.

The size of the nose has been thought to indicate the size

of the genital organ. Men with prominent noses are said to be sensuous. I know a number of instances where the shape of the nose played a decisive rôle in the choice of a love objective.[10] We note also that prominent painters always depict the same type of nose. This is particularly obvious in the case of Rubens (Helena Fourment!) as well as with Rembrandt (Saskia!). Persons fall in love with stub noses, Greek noses, large or small noses. In pathological instances the nose becomes a genital organ. I know a student who is sexually excited by the tremor of his nasal wings and he achieves orgasm quickest when he kisses a woman on the nose. In this connection, too, displacement from below and infantile fixations play a great rôle. The size of the nasal openings also plays a greater rôle in love selection than is generally recognized.

The chief significance of the nose is its functional rôle as the organ of smell. In fact, it is well known that the majority of mankind does not indulge in the lip kiss but in the nose kiss. Rubbing of noses, or the nose kiss, serves the purpose of ascertaining the partner's odor. Gustav Jaeger's theory of the soul, according to which all attractions are based on odor, received considerable acclaim in its day. Although the sense of smell has been largely obscured in modern times, it can be easily shown that the odor of the partner plays a most significant rôle among the love determinants of mankind. A woman who does not love her husband is likely to find fault with the odor of his breath. . . . On the other hand persons who are in love are apt to emphasize the "sweet fragrance" of their love objective.

There can be no doubt that rank odors, too, serve as a strong sexual stimulant. For many persons the odor of perspiration is an aphrodisiac of the first order. In certain rural districts the men, while dancing, saturate their handkerchiefs with their armpit perspiration and then they wave the handkerchiefs in the face of their dancing partner who resists temptation. It is said that this successfully overcomes resistance and that the woman is thus brought into such a state of sexual excitation by this device that her partner can do with her as he pleases.

At the marriage ceremony of the King of Navarre with Margaret de Valois, the Prince of Anjou, who became afterwards King Henry III is said to have had recourse to the odor of excreta as a means of refreshing himself from the fatigue of dancing. On the same occasion beautiful Marie de Clève, the bride of the Prince of Condé, changed her perspiration-soaked shirt for a fresh shirt. Henry III used the discarded shirt to wipe the perspiration off his forehead and as a result of this act he is said to have been seized suddenly with a great passion for the owner of the shirt. Occasional experiences we meet with in the consultation room nowadays easily corroborate this story. I know a gentleman who is passionately attracted to his servant girl on account of the heavy odor of her perspiration.

That "love at first contact" may be mediated through the sense of smell,—at least that a strong sexual excitation may be roused through this sense without the aid of other sensory impressions—is shown by the classical case reported by Binet.

A student was sitting on a bench in a public garden, absorbed in reading a work on pathological anatomy. Suddenly he was disturbed by a tremendous sexual excitation accompanied by erection. He looked up and saw, seated near him, a red-haired woman, whose strong bodily odor had thus roused him in a specific manner.

Less well known is the fact that many persons are attracted by the odor of excrements. The disgust with which the bodily excreta are viewed seems to be but a defence reaction against our various coprophiliac and misophiliac cravings. In connection with those psychic manifestations which we call infantilism, in particular, we find the odor of secretions and excreta commonly intertwined in the love choice, and the interested reader may find a number of illustrative cases in the volume of the present Series devoted to the study of *Psycho-Sexual Infantilism.* I quote here from the records of one case of this character:

CASE I. A gentleman at a dance fell in love with a girl with whom he carried on a very entertaining conversation about the latest productions at the Burg Theatre. The very next day he

called on the girl's parents to apprise them of his "earnest intentions." The girl, he found, had expressed such intelligent opinions and had displayed so joyful a temperament that he was convinced they would make a happy pair. He called on me with his bride for a professional consultation on account of her severe periodic depressions which he could not explain. But the girl told me, after he left the consultation room at her request, that she was very unhappy because she had the unfortunate habit of losing a few drops of urine whenever she laughed. The same thing happened on coughing or on any sudden movement of the abdominal muscles, such as sneezing or convulsive yawning. As a result of this she is troubled with the odor of urine about her person and this ruined for her the evening when she met her young man. Could anything be done about it? Unfortunately I was unable to give her much encouragement.

A few weeks later the man called on me and confessed that he suffered from a perversion. He could be roused sexually only if the woman passed urine in his presence or if he perceived the odor of urine about her. He was endlessly overjoyed when he found that the girl to whom he was engaged had had such influence on him without this peculiarity. He thought it meant that he was getting over his condition. But now it seems to him that he perceives the odor of urine in her presence and he feared that he may be suffering from hallucinations.

Thus the girl's weakness was precisely what had attracted him to her; and a cure would have certainly decreased her attractiveness in his eyes.

I know a number of persons who resort to various means in order to enjoy the odor of secretions and excreta. Féré describes a man who had the habit of sticking his hand under the armpits of peasant women working in the fields in order to enjoy the odor by smelling his hands. I recall another compulsion neurotic who deliberately urinated on his overcoat and who would neither have parted with his precious garment nor permitted it to be cleaned or renovated for anything in the world. Furthermore, I have had under treatment persons who have confessed to me that the odor of the sexuo-anal parts was for them a strong sexual stimulant and a source of pleasurable feelings;[11] others have told me that they collect and preserve for a long time their toilet papers, after use.

The interest these persons take in the excreta is very extraordinary. The significance of anal erotism is still far from sufficiently recognized, notwithstanding the exaggerations of the narrower Freudian school. We shall record a whole series of cases in which anal erotism and the whole of scatology plays a great rôle.

No part of the body is without possible significance in the love choice of mankind. There are persons with whom the shape of the ear plays a great rôle. I mention the case reported by Féré, a man who could bring on his orgasm by handling the ear cartilage or by fondling the cartilage of his own ears; this is not unlike the case of the man who could bring on the same result by fondling a wart.

On the other hand numerous observations have shown me that small, well-formed ears exert a strong attraction. This is true also of the shape of the ear lobe. Kissing and sucking the ear lobe play no mean rôle in *ars amandi.* Licking of the ears, particularly of its inner portions, in so far as they may be reached, is also practiced, and many persons look first at their sexual partner's ears. Of course, the wearing of earrings is but a means to attract the man's attention to the ear. On the other hand, fashion does with the ears as it does with all other secondary sexual characteristics. Sometimes fashion decrees that the ears should be covered by the hair; at other times its decree is that ears should be visible.[12]

Through the phenomenon discovered by Freud and named by him "transposition from below" the ear achieves the full significance of a sexual organ. This is the explanation of the following case:

CASE 2. A man, forty-five years of age, consults me for a sexual anomaly which renders him unhappy. He is governed by a desire to ejaculate into the ear, after first licking the part for some time. His wife rejected his advances of this character, so that he finds himself impelled to have recourse to a prostitute from time to time. First he inserts some cotton into her ear. But his ideal would be to find an ear so wide that he could insert the tip of the penis into it, without having to stretch the part with cotton. The women who rouse him are those with marked, large, wide ears. He regrets keenly that he did not study medicine;

he would have liked to be an ear specialist. Until a few months ago he was able to have normal intercourse with his wife. At present he is wholly impotent in the normal way, whereas the mere thought of an ear at once rouses him and induces prompt erection. With the aid of such thoughts he was able to carry on his marital duties for a time; but now this fails him inasmuch as his erect penis collapses and becomes flabby the moment it touches the vagina. Unfortunately it was not possible to ferret out the infantile impression responsible for this fixation because the patient, who was from Croatia, had come to Vienna but for a day expressly to consult me. He has an accurate knowledge of all forms of ears and on looking at pictures he is quick to detect in a picture any error in the drawing of the ear. He states that few masters pay proper attention to the ear and finds that the modern artists surpass the old painters in this respect.

What a great rôle the mouth plays in the choice of a love objective! Thick, fleshy, everted lips are considered a sign of strong sensuousness. I have seen many exceptions to this generalization: Women, as well as men, with thin lips who were excessively sensuous and, on the other hand, women with heavy protruding lips who seemed frigid and for whom kissing yielded no pleasure. The narrow, small mouth and the large, wide mouth play their rôle in sexual selection.[18]

This is true also of the tongue, the manner of its protrusion and motions over the teeth, etc.

That many persons concentrate their whole sexuality on the mouth is an observation which psychoanalysts have repeated occasion to corroborate. In this connection we note the operation of the "transposition from below" tendency as shown particularly in such hysterical symptoms as nausea, vomiting and heartburn. The size of the teeth, a protruding or receding jaw, even absence of teeth and use of dental plates serve as partial attractions mounting in degree all the way to the intensity of genuine fetishism which dispenses with the whole sexual objective. Thus, Iwan Bloch, for instance, relates the history of a man who always chose prostitutes wearing an artificial dental plate. He would take the plate out of her mouth and suck on it until he attained orgasm.

CASE 3. I was consulted once by a man who fell in love only with women who had a tooth missing on the left side of the mouth. He struggled against this compulsion successfully and fell in love with a very pretty girl who fulfilled all his higher requirements. During the engagement, however, he began to doubt whether he could remain faithful to her if she did not have a tooth missing. He begged me to explain this to the young woman and to suggest that she have the left first premolar pulled. In the course of my inquiries he recalled that his first nurse had such a tooth missing, —a fact which he had entirely forgotten.

We observe, and it is not without significance, that many persons laugh in such a manner as to show their teeth. But teeth serve antisexual tendencies also. I know a large number of men and women who look upon sexual partners with bad teeth as their strongest aversion. In many cases of this type the disgust serves merely as a means for overcoming the tyranny of an infantile feeling-attitude. One parent or the other of these persons had strikingly bad teeth. That these things may be much more complicated is a fact known to every experienced psychoanalyst.[14]

The sound of the voice, its timbre and vigor, its height or depth, its purity or sharpness often determine with uncanny rapidity love at first sight.

Alexander Dumas (the younger) relates a personal observation of which he has also made use in his novel, *La Maison du Vent*. A young actress, while visiting him, heard the voice of one of his friends in the adjoining room. "What a majestic voice," she exclaimed, suddenly breaking off her conversation, after a period of silence during which she listened, entranced by that voice. She asked Dumas to introduce her to the friend and fell in love with him at once, that is, she was already in love with him. The friend also reciprocated this affection and thus there arose with lightning rapidity a love affair which is said to have lasted a long time.

I know of a love affair which had been maintained through correspondence over a period of two years only to cool suddenly when the girl heard for the first time the voice of the man in the case. Sexual antipathies are readily transferred to the voice. I know women who claim that their husband's

voice gives them a pain in the ear; he speaks too loudly, they complain, or his voice is too rasping, etc.

The great significance of the voice is disclosed by the large number of women who fall in love with singers. Not without reason does the custom of singing love serenades prevail to this day in the Southern countries, as a means of capturing hearts. Innumerable girls and women fall in love at sight with a singer, especially if he is a famous tenor. Prima donnas likewise capture innumerable male hearts. Many motives intermingle in such cases. Consider, in the first place, the broad tendency of falling in love with famous personalities. If we indulge in self-abasement, we want to do it at least in favor of a "royal" person! A financial king, a real king, or a kingly personage belonging to the realm of the arts!

The higher the social position of the sexual partner the easier becomes the act of self-subjection; but at the same time the sex struggle between the two partners also rages the more violently. For we submit to love only in order that the partner shall in turn submit. And to be loved by a king, to experience the adventure of a kingly personage bowing before us is an old infantile ideal. On the other hand, we find that marriages with these royal art personages often ends in disaster because pride of self cannot be repressed indeterminately and the will to power is bound eventually to reassert itself.

Another infantile determinant which plays a great rôle in the love choice of singers of both sexes is the fact that beloved persons lulled us to sleep during our childhood,—undoubtedly one of the sweetest memories of our early life. We loved those sweet voices which carried us into the realm of dreams so softly and we always yearn for their return!

But other sounds may also prove sexually exciting. I knew a man who got sexually so roused by the soft tones of the 'cello that it immediately induced in him painful erections. Music is the most dangerous of "procuresses." Tolstoy has used this motive in his *Kreutzer Sonata*. One of my patients relates:

"As a student I have repeatedly played this Sonata with a very erotic lady. She was always very excited when we played music, no more so after this Sonata than after any other. Upon reading Tolstoy's novel of this name, she raged like a Bacchante."

Undoubtedly autosuggestion played a certain rôle in this instance. But I know melodies which so rouse certain persons as to bring on their orgasm. This is true not only of Wagner's *Tristan und Isolde,* but also of certain popular songs. Thus, an intelligent married man told me that the melody of the song "Don't be angry" excited him so that it brought on pollution.[15] In this way it happens that violin players and piano virtuosos conquer many hearts without effort. A secret cryptic association of ideas, common among women, which I have had repeated occasion to verify, runs approximately as follows: the consummate craftsmanship in their art leads the women to infer that the virtuosos would prove equally skilful in the art of love. Sometimes they boldly ask: "Are you such an artist also in love?" The dreams of such persons continually revolve around the double meaning of "playing." In dreams, as in folk-thought, playing the violin, or the piano, or the flute and singing are always symbols for sexual intercourse. Both men and women anticipate unusually keen sexual ecstasies in the embrace of artists only to be, as a rule, badly disappointed in reality. For great artists are rather moderate lovers. They love their art—and themselves—too much. Furthermore the ever-prevailing and in their case strongly accentuated bisexuality impedes them fully to develop their erotic capacities. They are often impotent, or suffer from premature ejaculation. The women are often frigid or prefer Lesbian gratifications. But there are exceptions; in these matters it is advisable to refrain from broad and sweeping generalizations. Nevertheless the observations recorded above have been corroborated by my professional experience in most cases.[16]

Stature and size may also play a decisive rôle in the love choice. Love at first sight is frequently roused by the stature, the gait, or by a peculiarity of gesture which awakens some infantile memory image. Affection for small statures is as prevalent as love of large persons.

Love of very slender statures serves to hide a very widespread variation of our sexual life,—the peculiarity known as pædophilia (love of children). This is prevalent among men as well as among women.

CASE 4. A merchant, 32 years of age, consults me for a difficulty which he is afraid may enmesh him in the clutches of the penal code. He yearns for, and can love, only small children. He has repeatedly attempted sexual intercourse with prostitutes as well as with other women. The attempt ended in "complete defeat" every time. This very designation of his impotence as "defeat" discloses the psychic root of his condition to be fear of the adult woman. He admits that as a child he had already carried on sexual games with a girl. This, of course, is the second root of his trouble. He reverts constantly to this one pleasurable episode of his early life.

He is an interesting illustration of the theme "Vocational Choice and Neurosis." He has opened a stationery store in the neighborhood of a girls' school. As soon as a girl enters the store he gets an erection and is overwhelmed by a desire to entice the girl into the back room to play with her. Thus far he has resisted this temptation but feels that he may yield any time and is afraid of the law. I advised him to seek a street frequented by prostitutes. Among them there are always a number who try to pass for young girls, although they have long since passed their juvenile period. (One of these women, 42 years of age, carries a music roll under her arm and wears braids and claims great success!) He finds such a woman and on the following day he comes to my office beaming to relate that his attempt at coitus was successful and associated with strong orgasm; not as strong as during masturbation to which he always had recourse in the back room after the little girls called at the store, but fairly satisfactory. I advise him to marry a woman of small stature. A marriage broker undertook this delicate mission and found a strikingly small woman, 20 years of age, who was the picture of physical infantilism and who also possessed a fair dowry because nobody wanted to marry a woman physically so childlike. He fell in love with her and found himself always potent with her. She had to go around in the house dressed as a little girl, wearing braids, etc. He engaged various private teachers for her to strengthen the illusion that she was a mere schoolgirl.

Certain peculiarities of stature,—long limbs and short limbs, or pretty arms and hands—also figure among the choice determinants. Thus, Moll [17] reports the case of a physician who was roused only by the arms of women. He describes also a case of homosexual limb fetishism. This man finds the mus-

cular motions of a limb the most enticing feature in the sexual love play. When conversing with a young man he can hardly withstand the temptation to raise his sleeves and uncover his arms. Here we see, once more, a proof of the fact that every one seeks in the partner his own erogenous zones. During sexual intercourse he draws his companion's bare arm down between his thighs. He watches the muscle play in the arm and this entrances him.

Here we observe a remarkable peculiarity to which we shall have occasion to revert later at greater length. The partial attraction which is thus sought has a distinctly bisexual character. Both men and women possess arms. This man is not interested in the *membrum virile*. On the contrary, the sexual organ proper is repulsive to him, like the anus, which he finds even more disgusting. We note here the glimmer of a tendency to avoid the male. Of course, he finds the woman's vagina equally repulsive. In fact his aversion extends to all sexual parts. But the remarkable character of the bodily part which appeals to him discloses that it is a symbol of something "bisexual." [18]

I know a man who yearns for the buttocks of men and only less for a woman's. In this case the infantile influences are easily discernible, even though I must emphasize that these infantile influences are far from proving everything and in many instances are but subsequently adopted. I regard such peculiarities as a flight from sexuality. Of course this does not hold true of those cases in which the contemplation of the arms, for instance, is but the releasing factor for the craving to carry out ordinary sexual intercourse *per vaginam*. In such connection arms and buttocks play a great rôle. There are persons who frequent dance halls in order to watch arms, others who during rainy weather roam the streets to watch women's legs. Among cases of this type which have come under my professional observation there is a father of a family who is an example of respectability. His one weakness is to roam through the streets during rain to watch women's exposed limbs. This brings on a state of priapism which sometimes leads to repeated orgasms. After such a "leg orgy" he feels like one new-born and finds himself more rested and

zestful than during the long prolonged periods of abstinence when he does not indulge in his craving.

The hand also determines sympathy or antipathy. Gabriele D'Annunzio has dedicated his *Gioconda* to Eleonora Duse's pretty hands. I know many men who look first at a woman's hands and I have often heard women say that they admire a particular man because he has pretty hands.

CASE 5. Miss N. M., at the age of 22, is introduced to a master of the piano. She had previously rejected a number of flattering marriage offers. The master plays for her several pieces on the piano. She gazes as if hypnotized at his pretty hands and falls in love with him at first sight. He also falls in love with her and thus there arises a love relationship which thenceforth completely fills her life as well as his. This man bestows special attention on his hands. He has devised a system of his own for washing his hands and takes meticulous care of them.

Manicure owes its popularity to the erotic overvaluation of the hands. The form of sexual intercourse involving handling of the penis by the woman is well known. Many men renounce *immissio in vaginam* because they experience greater orgasm *inter manus*. Although these forms of indulgence must also be regarded as homosexual masks because they involve a preference for bisexual homogenous zones, nevertheless we must recognize that the great majority of men depend on contact of the woman's hand with their *membrum virile* as a prerequisite for their gratification. Indeed, there are men who achieve erection only in this manner and only then can they carry out *immissio in vaginam*. There are various other modifications involving the use of the hand as an erogenous zone. These paraphilias, if we may thus call them, although they belong almost to the normal love play, originate partly through infantile impressions. During the nursery period the hands of adults come into contact with various parts of our body. Little Hans, in Freud's account of the *Phobias of a Five-Year-Old Boy* asks his mother to touch again his "pipi." When she, in turn, asks him why, he says: "Because it feels so good. . . ." [10]

CASE 6. A great artist, 40 years of age, is a passionate admirer of the ladies. He falls in love easily and changes his sweethearts every little while. He cannot live without love affairs. But his attachment to women is merely platonic and he indulges in no intimacy with any of them. Subsequently he confesses to me that he falls in love only with their hands. He kisses passionately their hands and this brings on prompt orgasm in him. He masturbates always with the fantasy of kissing the white, delicate hands of some pretty woman or girl.

Admiration of the foot is even more common. The literature bearing on foot fetishism covers many volumes. These works are full of pertinent illustrations. According to my professional observation foot fetishism is on the increase rather than receding. The numerous new shoe stores and the overvaluation of faultless footwear are proof of this. I recall that in former days we were not ashamed to use patched shoes and to wear them until they became literally unwearable. Nowadays our shoes must be immaculate and show no crease. A person with patched shoes could not enter society. The war brought out this fact very plainly. The poorest persons preferred to go hungry and paid profiteering prices for new shoes rather than be seen in patched shoes. The higher priced their shoes are the greater is the pride which girls take in exhibiting their irreproachable footwear.

The significance of the foot in the love life of mankind is as yet insufficiently recognized. A number of extensive studies cover this subject. I call particular attention to Aigremont's interesting work entitled, *Die Symbolik des Fusses in Sitte und Glauben der Voelker* (Foot Symbolism in Folklore, English version by Van Teslaar, privately printed). What part of the body may not become fetish under certain circumstances and become a source of partial attraction? Havelock Ellis relevantly states: "Any bodily part may fulfill the rôle of an erogenous zone"; and G. Stanley Hall declares: "There is no facial expression, no detail of clothing, posture or mannerism and no living creature, perhaps not a thing in the world, which may not have an erotic influence under certain morbid conditions of the mind." I can only corroborate this statement, but would leave out the reference to "morbidity."

Indeed, in erotic matters it is futile to speak of "normal" minds. One meets persons who fulfill all the ideal requirements of normalcy in every respect. But they harbor some aberrant erotic taste which, when disclosed, stamps them as abnormal. Perhaps there is no such thing as a normal person at all. Every one deviates in some respect from the norm. But with regard to our sexual life we have no right to speak of abnormality, unless we want to decree that more than three-fourths of the human race is abnormal. And among the primitive races, as shown by the assiduous researches of Bloch, we find that all our so-called perversions are widespread without carrying the taint of abnormality. In my extensive studies of Fetishism proper I point out more closely the psychic mechanisms involved and make clear the meaning of Schopenhauer's contention that all such things must somehow be linked with the very structure of the mind and may be explained without the assumption of a morbid disposition as the background. Of course, we do find some of these psychic peculiarities associated with morbid conditions. But in such cases we must recognize that these peculiarities are not a result of the disease, but that they come to the foreground more clearly on account of the coexisting morbid condition. We know nowadays, thanks to the latest psychologic researches, that the psychoses display the same mental mechanisms as the neuroses. And neurosis is nothing more than the conflict between instinctive craving and repression manifesting itself in some symptom. Sometimes the craving cannot be satisfied otherwise than by an overshadowing of consciousness. Thus the neurosis changes into a psychosis. The hidden mental conflict breaks through the layers of repression into consciousness and is dissolved in a fantasy which displaces altogether the realm of reality.

How interesting are the cases of shadow love and how simple is their explanation. Goron relates the following remarkable case: The father of a family, very happily married, returns home in a care-free frame of mind, after a billiard game. On the way he sees a shadow against a lit window and suddenly falls in love with the form. For months he hovers around in the neighborhood of that window to catch

a glimpse of the shadow whenever opportunity favors him. He never attempts to meet the lady in question. He is satisfied to admire the shadow with which he has fallen in love.

Such love at a distance is common in all cases where the prevailing wish is to remain faithful to old ties and yet to be able to love. Fear of the partner may also generate such a love at distance. This is the reason why married women are so prone to love poets, singers, artists and actors whom they never meet in person. They may even enter into correspondence but avoid every opportunity of becoming personally acquainted with their ideal. They are satisfied with the psychic love and the distant figure of their beloved, otherwise rather faint, is moulded by their fantasy into a definite form. But their fantasy creation is more precious to them than all reality. Indeed, it is often found that when either accident or the uncontrollable drive of their cravings brings them into contact with their ideal they are sadly disillusioned.

Shadow love seems to be traceable to certain infantile impressions. Freud told me about a hysterical woman who during the beginning of her analytic treatment pursued with interest various shadows on the wall. It was brought out that these hallucinations could be traced back to a significant childhood experience. This explanation was brought out only after some months of treatment. When the patient was a small child she had a governess whose bed stood behind a Spanish screen. Every evening the little girl was curious to watch the nurse's ceremonial of undressing. This she could do only by watching the shadow on the screen, which plainly disclosed the details of the action. Many years later, at a nunnery, she pursued similar observations by means of watching shadows.[20]

In a similar case I was able to disclose that love for a deceased person manifested itself as an interest in shadows. The deceased are called shadows, dwellers in shadowland. Interest in the shadows corresponded to an affectionate concern for a beloved person who had passed away, an unexpressed necrophilia such as plays a very significant rôle also in the choice of actual love objectives and which manifests itself further in a concern for the dying and the ailing. We

shall refer again to this interesting matter in connection with our investigation of the psychic love determinants.

Before concluding these remarks we want to emphasize once more that not only beauty but ugliness, too, has its attraction. Scars, birthmarks, limping, squint eyes, a crooked, uneven nose, an amputation as well as any other deformities may enter into the situation as stimulating factors.

The details of dress, mannerisms, vocation and temperament which play a rôle are numberless. One man loves only women dressed in riding attire, another is attracted only to women wearing modern dresses.

One woman loves only men in evening clothes and she is pleased to converse only with men thus attired; another regards men dressed in evening clothes as "anti-fetish," preferring men in plain clothes. The sport costume, undergarments, little hat, large hat, broad collar, narrow collar, black coat, dark dress, short dress, trailing gown, veil, fur, the elegance, neglect or cleanliness of attire, soiled clothes, glove, footwear in all its variations, jewelry, absence of adornments, umbrella, cane, watch, handkerchief, purse, reticule, handbag, muff . . . all these features may serve as sex attractions through which the erotic energy is released.

The problem of love at first sight becomes more complicated on account of the fact that most people are unaware of their fetishisms. This is what endows the sudden falling in love with a sense of mystery in the minds of the lovers. They do not know that what attracted and bound them to their love objective was a particular odor or bodily part, some characteristic gesture or motion and they rationalize this attraction by referring to psychic qualities such as similar tastes, mutual understanding, harmonious convictions, etc. Sometimes the real reason for the attraction becomes clear incidentally or the partial attraction grows in the course of the acquaintance so that it comes clearly to light.

Falling in love becomes increasingly difficult with the progress of cultural differentiation. We can readily note how readily attractions arise between persons of low cultural levels. Woman is enough, not a particular woman. Man, not a particular man.

The social development of love, however, expresses itself in a continuous and progressive differentiation so that the love prerequisites become correspondingly more exacting. Physical prerequisites are overshadowed by psychic determinants; the latter overshadow the primordial feeling-attitudes, complicate them, transpose them into their opposites, create anti-fetishisms out of fetishisms, repelling forces out of attracting forces. Modern love must first overcome all sorts of inhibitions, obstacles, limitations, counter-forces—in the first place it must square itself with the intellect.

The cultural man yearning for self-reliance—because he is bound down by innumerable ethical dictates—submits his personality to subjection unwillingly, only when impelled. *A person of culture yields to a sexual companion only when overwhelmed.* The struggle against fetishisms grows continuously more acute. But this struggle is staged beyond the sphere of clear thinking—it takes place for the most part within the realm of the foreconscious.

III

INDIVIDUAL LOVE REQUISITES

Partial love attraction is traceable to the fixation of infantile impressions. Fetishisms, like all other infantile feeling-attitudes, undergo early repression. The ethical and esthetic requirements of culture clash too roughly with the infantile cravings. Cultural man struggles incessantly against the domination of his cravings, particularly against the tyranny of infantile sexuality. He shifts the spiritual needs into the foreground of consciousness while slighting the requirements of his physical self. This tendency is due to a number of determinants. On the one hand the infantile cravings characteristic of paraphiliacs seem incompatible with the requirements of culture; on the other hand childhood hides man's all-important, never-absent incestuous feeling-attitude.

Every child sees in its parents the first image of divinity and forms its sexual ideal after that pattern. Subsequently, the child's development takes a course whereby he seeks to identify himself with the parents as his ideal; or he may endeavor to strengthen the incest barrier by differentiating his ideal from his parents. The child's double-sided feeling-attitude with regard to the requirements of culture as shown in his humility and pride, his attentiveness and disobedience, his docility and stubbornness at the same time brings about such a state of mind that his search for a sexual partner, or the choice of a love objective, eventually narrows either to an "upward trend" or to a "downward trend." The desire to cancel all the inhibitions of culture generates the "downward trend"; while the individual who appropriates all the high-tensioned requirements of the higher cultural levels as his own, becoming subservient to them and acknowledging their validity manifests in his love life the opposite, or upward

trend; in his case the spiritual love determinants are the more powerful ones; his erotism triumphs over his crassly sexual desires. But in either case, the infantile feeling-predispositions persevere in spite of all repression. The infantile trends may be held in check but they are never completely canceled. This leads to serious conflicts which manifest themselves as disorders of the love life.

In order to understand the disorders of the love life, we must first turn our attention to the infantile sexuality to appraise the cleft which divides the infantile and the adult love requirements. The gap between them corresponds to the permanent feeling-tension which exists between man's primordial and his cultural trends. For this reason disorders of our love life are truly social diseases. Human beings turn sick when they find no way of harmonizing the requirements of culture with their physical needs or cravings.

We have seen that every individual has his specific love requisite. This means that the sexuality of every person is released only through certain areas or zones and presents certain particular physical characteristics. If love were merely a physical phenomenon, our task—outlining in general terms mankind's specific love requisites—would be easily covered. But at the very outset of our studies we must emphasize that love is made up of two sets of components—the physical and the psychical. Often it is impossible to trace a dividing line between them. Most manifestations of love are mixed, or psycho-physical, and it would be next to impossible to draw a dividing line on one side or the other. Though I now turn my attention to the love requisites of psychic order, I find a number of bodily qualities which have the power of rousing certain mental states claiming our attention. The splitting up of love into its spiritual and physical constituents leads to the strangest manifestations in the mental life of mankind. Freud describes this as a separation of tenderness from sensuality; but this description covers only one aspect of the problem. It covers that side of the situation which may be called incestuous fixation on the parents.

According to his own statement the separation of tenderness and sensuality sets in as follows:

"Tenderness is the older of these two streams. It originates during the earliest childhood years; it builds itself around the instinct of survival and centers on the members of the family or the nursery circle. From the outset, it contains sexual strands, erotic components, which are more or less pronounced already during childhood and are, at any rate, subsequently ferreted out in the case of neurotics through psychoanalysis. It corresponds with the primary infantile choice of objective. Thus we note that the sexual cravings find their earliest objectives in connection with the appraisals determined by the ego instincts, just as the earliest sexual gratifications are experienced in conjunction with the bodily functions necessary for the maintenance of life. The tenderness' of parents and nursery persons which seldom hides its erotic character ('the child as an erotic toy') contributes towards investing the child's ego cravings with erotic components to such a degree that it plays quite a rôle in the child's subsequent development, particularly when certain other favorable conditions come into play.

"The child's fixation of tendernesses proceed throughout the childhood period continually absorbing additional erotism, the latter thus being subtracted from its sexual objectives. During the period of adolescence there is a powerful rise of the 'sensual' stream whose objectives are no longer obscure. Apparently it never fails to traverse the pathways previously established and to invest with more powerful libido determinants the infantile primary objectives. Encountering the incest barriers which have meanwhile arisen along those pathways the adolescent stream of 'sensuality' turns from these unsuitable objectives and as quickly as possible endeavors to find other, foreign objectives suitable for giving expression to a real sexual life. These foreign objectives are still chosen on the pattern of the infantile primal image, or Imago, but eventually they draw to themselves the tenderness previously anchored to the former objectives. The man abandons father and mother—in accordance with the Biblical dictum—to follow his wife. Tenderness and sensuality are fused. The highest degrees of sensual loving carry with them the highest psychic evaluation of the love objective. (Normal overvaluation of the sexual objective on the part of the male.)"

Shall we maintain with Freud that the love life of cultured mankind is merely a conflict between sensuousness and tenderness? This would be true if other determinants of highest

significance did not enter into the situation. In addition to the craving for sexual gratification, we must consider also the will-to-power, human pride, the tendency to be above. Every manifestation of what we call the struggle between the sexes complicates our sexual relations. To be sure, man and woman do crave for, and are dependent on, one another; but even during the earliest years the child discovers that a competition for supremacy is going on between the father and the mother. It appraises its parents according to their respective strengths, distinguishing the stronger from the weaker one between them —a fact of greatest significance for the child's subsequent development. The sexual partner becomes not only the objective for gratification, but also the objective for expressing one's superiority (will-to-power!). Love involves the craving for self-subjection. "To love means to find one's infantile ideal, one's God!" But mankind's feeling-attitude is always bipolar. Every human energy is balanced by a counter-energy. Does love imply overvaluation of the sexual objective? Certainly. But at the same time the competitive struggle between sexes is also implied. Man expects to deprecate the woman in the situation. This is his only escape from his erstwhile overvaluation of her. This is also true of the woman in the midst of love. Therefore, Freud's remark, in the work from which we quote, is incorrect when he states: "There is little to be seen of a need to deprecate (or humiliate) . . . the sexual objective in the case of the woman; undoubtedly it is part of the same characteristic that as a rule she fails to display in her love life anything comparable to man's overestimation of the sexual objective." I do not know how Freud could have arrived at such a conclusion. I have found among many women an imperative need to humiliate their man; I may say that this is the rule in marriage,—of course, as a bipolar phenomenon, combined with, and frequently covered up by, the need of over-estimating the objective.[1]

This problem seems so difficult, indeed, almost impossible to state with clarity precisely because contrary tendencies are continually operative: the infantile trends and the struggle against infantilism, sexual and anti-sexual trends, physical cravings and their sublimations as spiritual longings, the self-

effacing trend and the will-to-power. In the midst of the bewildering plethora of possible combinations seen in life we can formulate only a general outline, we can point out only a few of the more striking types. For didactic purposes it is best that we indicate these cases only along their simplest outlines, reserving a more detailed description for a few selected cases.

In the first place we must consider the child's incestuous feeling-attitude toward its parents. Psychoanalysts call the love of the son for the mother the Œdipus complex and that of the daughter for the father the Electra motive. In many instances the incestuous trend is but a mask for narcissism—for self-love. The neurotic loves but himself or a portion of himself when he loves his parents or the other children in the family. The various members of the family are but a mirror in which he sees himself reflected.

One source of the incestuous trend I regard the over-tenderness with which parents treat their children among the peoples of higher civilization.[2] This is the reason why the only child is almost always fated to become a neurotic. Favorite children also easily break down in health.[3]

The love of children for their parents is natural. The family circle is love's training school for civilized mankind. But every individual should reflect that he cannot remain forever in the "primary" school of love; he must learn to advance past his first emotional attachments. Every boy is more or less in love with his mother and every girl with her father. For the tender period of childhood knows but one love, the purely sensual, love based on physical tenderness. This forms the common root from which trunk, leaves and the most majestic blossoms, spiritual love, eventually may develop. Nowadays we know that mankind's sexual life begins with the day of birth. (Certain analysts want to include even the intra-uterine existence and Ferenczi, for instance, traces the neurotic's belief in the all-powerfulness of thoughts back to the experience within the maternal body. . . .) The infant, endowed with all the sensual and unsocial trends characteristic of primordial man, learns to love those persons who serve it; those who furnish it with its wonted gratifications. The

child's love is absolutely selfish. It loves because it is rewarded for doing so. This is true also of the neurotic whose trouble is but a magnified infantilism. He is selfish, he expects reward for his love, thus showing a certain similarity with the prostitute-type. The child loves indiscriminately, unmindful of the barriers of blood relationships. It loves the wet-nurse more than the mother, or it loves the housekeeper more than the father if it be thrown into contact with these persons more than with its parents.

The immeasurable pampering of children generates in them an inordinate craving for tenderness, and an inveterate clinging to their youth and to the past. The neurotic looks backward:

> Backward, turn backward, O Time, in thy flight!
> Make me a child again, just for to-night. . . .

Nevertheless the child, according to Freud's famous expression, is polymorph perverse; and, I have added, "pancriminal as well." To be sure, the child is neither perverse, nor criminal,—a child lacks insight into, or comprehension of, our notions of good and evil. We merely attack the notion that the child is a creature born in purity subsequently tainted by the uses of the evil world. The contrary is true! The child is endowed with all the cravings which mankind adjudges as evil in adults. Its sexuality is developed in full. Erections may be observed among the newborn and among infants by any one who cares to pay attention to the matter. And where a craving manifests itself the accompanying images do not fail to be present. The child is a keen observer of all sexual occurrences. This is a fact which parents do not sufficiently appreciate. For further details the reader is referred to the chapter entitled, "The Anxiety Neurosis of Children," in Dr. Van Teslarr's translation of my *Anxiety States.*

Thus the child confines its longings at first to the narrower environment. A boy's first love, his earliest longed-for sexual objective, is his mother; and the father plays a similar rôle in the mental life and the love unfoldment of the little daughter. It is decidedly incorrect for Alfred Adler to maintain

that the incestuous feeling-attitude is generated by the neurotic merely as a scare, as a pretext to show himself up as bad in his own eyes. Everyday experience in psychoanalysis uninfluenced by preconceptions is enough to prove the contrary. Incest plays a tremendous rôle because it represents a long-persevering, unfulfilled wish. Every unfulfilled wish acts like a ghost which returns persistently so long as it remains unreleased.

Heterosexual fixation on the parents is not the only determinant which plays a rôle among the forces which make up our subsequent love life. Unfortunately, even experienced psychoanalysts sometimes overlook the equally significant homosexual feeling-attitude. The boy falls homosexually in love with the father, the girl becomes similarly attached to the mother. Only the experienced observer watching this feeling-attitude (which perseveres throughout life) is able to understand the subsequent turning of this love into a feeling-attitude of hatred and contrariness. Such feeling-attitudes, like everything which is infantile, are perpetual and indestructible. The homosexual trends are even more difficult to cancel than the heterosexual. Nietzsche's fitting remark, "Every gratification yearns after deep, deep everlastingness!" is particularly applicable to yearning for gratification characteristic of childhood; infantile yearnings are well-nigh irradicable. Time does not change them. *Infantile fixations may be loosened up, but they are never completely dissolved.*

We observe similar fixations on servants and other persons who substitute parents. We find remarkable attachments to wet-nurses and to servant girls. Indeed, any very definite love inclination of men as well as of women, no matter how unusual, may be explained on the basis of such infantile attachments.

I know men who love only servant girls and who can be erotically roused exclusively by them. Innumerable men find themselves more potent with servant girls than in the intimacy of women of good social standing. These types will be described more accurately in connection with our clinical illustrative cases of psychic impotence. In addition to the

thrill of indulging in an impropriety, in addition to the desire to escape from associations which lead to the mother, infantile fixation plays here a great rôle. How many mothers leave their children exclusively to the care of servants! We have mentioned the excessive tenderness displayed by parents toward their children and its dangers. But the extreme reverse attitude likewise is far from harmless. Many children never attain the right attitude toward their parents because the latter never accorded them proper attention. These children grow up re-experiencing toward servants the gratitude which the servants have engendered in them through early care and tenderness.

This is the root of the attraction which many men of high social standing feel for chambermaids, cooks and governesses and of women's attachment to chauffeurs, drivers or waiters. The fact that the respective persons are "serving" is the specific love requisite. This downward urge shows itself also in an affection for prostitutes or other questionable women and in the attachment of pure women to "rounders," inferior men and even criminals. Often a hidden compulsion to take vengeance on society is what drives these persons to such a choice. Neurotics are continually at war with authority. Parents, State and religion form an inimical triad, they constitute a harmful guardianship. This hidden feeling-attitude towards authority brings about a transvaluation of values. The choice of love objectives from among the lower ranks expresses a scorn of authority, a snapping of one's fingers at society, as it were; it is a result of the attitude of mind which the Frenchman so fittingly expresses: *Épater le bourgeois!* Shocking the philistine!

The "longing for the lower depths," the downward urge or trend, fittingly called by the Frenchmen "nostalgie de la boue," is really a reversion to infantile requisites, a bacchantiac gratification which makes itself felt whenever the inhibitions imposed by the requirements of culture are canceled. It is desirable that we look more closely into the psychology of this downward trend. We see in it also a protest against the parents as the representatives of culture, as the Deniers, the

Masters, the oppressors of infantile tendencies. With the plunge into the socially lower depths the neurotic avenges himself against his parents for their rigid negations and arbitrary delimitations of his freedom.

A young man once appealed to Flournoy, the well-known Swiss psychiatrist and psychologist, to help him get rid of a compulsion which turned his life into a nightmare. He saw always a horrible abyss opening in front of him and felt an impulsion to throw himself into it in spite of himself. He could not free himself of the fear that he would obey the impulse, jump and thus end his life. This dread pursued him night and day; it not only appeared in his dreams, where he saw himself falling down the abyss again and again but it made his everyday work a burden. In good times and bad times alike he could not rid his mind of this one picture: an abyss—and he falling down into its depths.

Flournoy tried to calm the young man with reassuring words, but in vain. He explained that one cannot fall down an abyss on level ground. After various attempts at relieving the patient of his fear the latter finally promised not to indulge in climbing and seemed reassured. At least Flournoy heard nothing further about the young man. But several years afterward he read in the newspapers the account of a middle-aged man, member of a mountain-climbing party, who fell asleep on a ridge and who had rolled down into the mountain cleft in his sleep. It was the patient who had consulted him a number of years ago. Flournoy found out subsequently that this man, having apparently overcome his compulsion, believed himself so secure, so well, so strengthened that he trusted himself to climb the highest peaks.

Such an occurrence may be taken as suggesting perhaps a forewarning, the possibility of peeping into the future! But such a presupposition would be unwarranted. This case presents nothing more remarkable than an ever-repressed impulse to plunge into an abyss; this impulse seemed thwarted and might never have been carried out during the waking state. But during the dream state the impulse succeeded in overpowering the consciousness; thus the old wish broke through and carried out the dream action. The inner self, the uncon-

scious, at last carried out its long-thwarted intention. The fear of plunging was in itself already the expression of an inhibited wish to adventure down the depths.

The average or "normal" person, unfamiliar with the primordial depths of the human mind, can hardly conceive that somebody who gets along well, who has no troubles and suffers from no physical ailment should nevertheless want to jump, or plunge into unknown depths, an adventure for which he pays with his life. Such a case is conceivable only as disclosing in a particular form the tendency to suicide.

Suicide involves a symbolism of its own. The choice of the manner of dying is in itself a significant tell-tale feature. Women who "have fallen" or who struggle against temptations, throw themselves out of the window and into the street. The man who entertains secret thoughts of poisoning somebody, takes poison; one who yearns after the flames of love sets fire to himself; he who believes himself surrounded by poisonous thoughts, turns on the gas. This is the symbolism, the language of suicide, which applied to the case mentioned above reveals that the man in question struggled all his life with the wish to lose himself in life's lower depths. What did he want to become? Thief, drunkard, pervert, rounder, wastling, murderer, gambler, in short, one of the wanderers in the lower depths of human frailties.

What this case illustrates in so touching a manner is by no means exceptional. This case is but an extreme illustration of the working of the forces within our soul which perpetually strive for supremacy, under the bipolar form: upward aspiration and downward longing. Everybody aspires forward. Everybody strives to outdo his fellowmen, to raise and to improve himself, to excel, and strives to become angel-like, to get nearer to God, reaching for the wonderland which is surmised through one's feelings rather than grasped by one's intellect. On the other hand there rages within us also the downward trend: the urge to sink among the masses, to enjoy "the blessings of anonymity"; to be animal-like, to carry on a bovine existence, to give oneself up to everything raw and common, to taste the devilish pleasures of the flesh; to gratify the satanic and the demonic in us, to drain the cup

of life to its nethermost dregs. Two ideals dispute dominion over us: God and the devil.

And the feelings of mankind are so constituted that the tension between the upward and the downward trends grows stronger all the time; with every step we take forward the tension grows more acute and therefore the force which tends to drag us down seems stronger. It is the eternal struggle between craving and inhibition, between two entirely contrary forms of gratification: the quiet, subdued joys obtainable on the heights on the one hand and the stormy, but powerful and pleasurably toned sensations belonging to the repressed primordial cravings which rage in the lower depths, on the other.

I have known many women who were rendered unhappy through the fact that they yielded to the "longing for the depths!" Emotionally every woman vacillates between the Madonna and the prostitute ideal. Various external circumstances, no less than the inner predisposition, environment no less than accident and opportunity determine on which ideal a woman's feelings finally become anchored. But I know women who fluctuate continually between the two extremes.

The yearning for the depths is the destructive tendency turned inwardly. The creative urge and the destructive tendency interchange rôles in the mental life of mankind; nearly every human being experiences at times the desire to shatter everything which has been created heretofore, as if it were merely a house of cards. Certain sudden changes in character and unsuspected crimes on the part of persons of high standing are but crises which transform the creative urge temporarily into its opposite, the destructive tendency. Often we hear the remark: "I would not have believed this of the man!" Kipling relates the story of an Indian Viceroy who abandoned all his prerogatives to become a beggar on the roads. Jacobsen, in his *Marie Grubbe,* describes the changing of a woman of high social standing into a common seaman's wife. Zola, in *Le Travail,* describes the high-born wife of a factory owner as experiencing the most unforgettable delight in the arms of a common laborer in the dirty corner of a cellar with a pile of oil-soaked rags for her love couch.

All neurotics dream of falling. They wake up from their dream in the midst of extreme excitement with a palpitating heart and with an outcry. The dream reveals their anxiety and their wish at the same time. It proves that at times we drift towards abysmal depths without being aware of the fact. Those who understand this are in a position to appreciate Nietzsche's remark: "To encompass with one look the depths and the heights of life—this is the most majestic experience!" Our life is a continual dread of reaches beyond our depth. Like the fisherman in Goethe's famous poem, our heart fills with longing at the sight of the water's deep expanse. We seem to hear voices enticing and calling us, voices of long ago, the voices of our childhood. . . .

We now turn our attention to several case histories which illustrate this "downward" trend or urge. These cases show a turning away from the infantile parental ideals. They manifest also a stubborn attitude of "contrariness" aimed against the parents.

CASE 7. Mrs. W. T., brought up in a prominent, wealthy home. As a child she was always in the care of servants, her mother paying no attention to her. At 11 years of age she began to masturbate; and at 14 years of age she fell in love with the family coachman, a married man. In all her dreams of youth this coachman played a great rôle. It was her particular delight to have him help her mount a horse or to watch him clean the horses. At the age of 18 she became the sweetheart of a clerk, who subsequently married her. Shortly after that she entered into an intimacy with a servant of the house, and then with a third man, a chauffeur. Her husband having caught her in the latter's arms drove her out of the house. Although she was fairly well-to-do she turned her attention exclusively to men in the humbler walks of life and became the sweetheart of a street-car motorman, with whom she lived happily a number of years.

What was this woman's attitude towards her mother? She hated her mother and did not want to have anything to do with her. Her father had died when she was young, her mother maintained all kinds of love affairs, every one of them exhibiting the same "downward" urge. During the latter years the mother lived in concubinage with a man belonging to the higher aristocracy.

This manifestation is more common among men. Many men find themselves potent only during sexual intercourse with servant girls or prostitutes. This is due to a hidden dread of respectable or prominent women, reminding one of the strong-willed mother, whose picture is imperishably graven on the young man's soul. But overvaluation of the woman, brought about by a self-critical feeling of inferiority, also plays a great rôle. Even men who are not burdened with such an excessive appraisal of the refined, socially well-rooted woman and who are ordinarily potent with any woman may sometimes exhibit a marked preference for women of the servant class and this compulsive preference may involve them in most serious marital difficulties. There are men who neglect their pretty wives in favor of some ugly, coarse servant girl with whom they are eager to enter into intimacy; included in this category there are men whose love for their wives is all that could be desired on the spiritual plane and who are consequently much distressed on account of this aberrant turn of their sexual cravings. A number of clinical cases belonging to this type are described in my clinical studies entitled, *Man's Love Life with Particular Reference to Sexual Impotence.*[4]

Below I record briefly the case of a man who displays clearly a liking for women of lower social rank without being impotent with women of his own social standing. The case illustrates merely a particular "taste" in the choice of a sexual objective.

Case 8. Mr. U. H. reports to me the following facts: I come to you to implore your aid for a condition which has brought me into serious conflicts and which may yet cost me my life.

My sexual life is very interesting. I began to masturbate at the early age of four and I have kept up this habit till my fourteenth year. At the age of fourteen I began visiting prostitutes and I always tried to seduce our servant girls. In this way I established quite a record for myself. I was barely 18 years of age when I determined I would possess one after another every servant girl in our lodging house. There were, I believe, 13 or 14 of them. Although I masturbated every day and sometimes several times daily until my 14th year, I was always very potent. A wet-nurse I have had is said to have been caught playing with my genitals. And then, too, my mother paid but little attention

to me, as she was always engaged in business and I was left all day in the servants' care.

From the very first when I started going to prostitutes I felt a great need to love; I began to day-dream and to write lyrical poems and this passion for poetry has persisted with me to this day; incidentally it has built for me quite a reputation as a lyricist. I fell in love with a number of pretty girls, one after another, only to abandon each in turn after a short period of fervor. My love for them was purely platonic; it never occurred to me to try to seduce any one of them; and not even in my fantasies did I fancy myself taking sexual possession of any of these girls.

I married early—at the age of 20—and as it was a love match, I was extraordinarily happy during the first years of my married life. I had intercourse with my wife daily, sometimes several times in the day. Prostitutes and servant girls I forgot altogether; and I thought I was entirely free of my weakness. Then my wife became pregnant and gave birth to a boy. We kept up our sexual intercourse daily up to the day of delivery. . . . The child-bed period was for me a severe test. After one week of abstinence the following occurrence took place: while I was sitting, one evening, in my room, working, the servant girl entered to ask me some question. Looking up, I saw her blush. Without saying a word I arose, began playing with her and we had sexual intercourse without any resistance on her part. Thus there began between us an intimacy which was for me the cause of most unpleasant qualms of conscience. I decided that the affair should end, but did not know how to manage it inasmuch as the girl fell passionately in love with me. Thereupon I kept up sexual relations with my wife as well as with the servant girl; but I must confess that my longing for the girl was stronger and that my gratification was also greater on having intercourse with her. After a number of years my wife found out about this intimacy and wanted to divorce me. At the sight of my genuine contrition she was prevailed upon to desist from taking such a step. The girl left the house. But I found myself looking at the very next servant girl we engaged with the same greedy eyes. This time I was more careful and I managed to keep things from my wife's knowledge. But presently I noticed that I could have intercourse with my wife only if, during our sexual embrace, I thought of one of our servant girls. In spite of my good resolutions I was tempted and "fell" every time. Nearly every servant girl or

cook we had knew me as a lover; this brought me continually into serious conflicts and raised most unpleasant situations for me. I tried to break away from this weakness by having recourse to public prostitutes. Thus, gradually, I, a man of prominent position in public life, found myself reduced to the subterfuge of living a double life, unknown to my wife, whom I still honored and respected. If a girl stays in our service for some time so that I become accustomed to her presence I get along better and she no longer rouses me very much; after a time I may even become completely indifferent towards her. At the beginning it is worse for me. A remarkable fact is this: I do not recall having ever met with serious resistance on the part of a single one of our servant girls. The explanation for this, I suppose, is the fact that my wife is very strict with them and the girls mean to avenge themselves on her in this manner. Now, as the father of several children I should like to reconstruct from the bottom the whole manner of my living. I know no way out of my difficulty and I come to you in the hope that you can put an end to this weakness by means of hypnosis.

I interrupt the case history at this juncture. It is noteworthy that most persons of this type expect to be cured through hypnosis, a method which is entirely useless in such cases. The analysis of this man disclosed a strong feeling-attitude of hatred against his wife; his intimacy with their servant girls was an act of vengeance against her. His wife often ridiculed his poetic efforts; this, obviously, was something he could not forgive her. Then, too, the infantile feeling-attitude, mentioned previously, entered into the situation. After a course of psychoanalysis lasting several weeks his condition improved enough so that he had a better control of himself. The longing still persevered but he was at least able to resist the temptations. The mental mechanism involved in such a situation will be explained more fully in the course of this work.

Affection for prostitutes or falling in love with them is extraordinarily common. Each year I am called in consultation in one or two cases where a young man wants to marry some inmate of a house of prostitution. It is a typical occurrence and the history is nearly always the same: A young man

visits a prostitute, usually for the first time. He is charmed and falls in love with her at first sight. He thinks it is his duty to rescue the poor creature. After listening to her touching "hard luck" story he reports to his amazed mother, or father, that he has found "his ideal." It takes some time before he is brought to his senses. Occasionally these things are tragic but usually they end well.

The intent of such conduct is to punish the parents and to wreak vengeance on them for their alleged lack of sufficient affection. Often the parents' moral code is thus reduced *ad absurdum.* Prostitute and mother bear certain remarkable relationships in our mental life,—as Weininger has intuitively surmised when he wrote the famous chapter, *Prostitute and Mother,* of his book, "Sex and Character." The prostitute is the bipolar opposite of mother. On the other hand the neurotic's well-known family fantasy also enters into the situation. Every person, particularly every neurotic, indulges in the following fantasy: he is not his father's son, but the son of some high personality! He is perhaps not at all the son of his parents but a substituted, an "exchanged," child! Through this fantasy the mother is deprecated or reduced to a certain extent to the level of a prostitute. The father thus becomes a mere rival to whom no gratitude is due. Saving his life squares the account with him. These dream-fancies of being of a high, secret, noble origin are linked with the fantasy of one's alleged great historic mission, the hidden-grandeur delusion of "normal" persons. Connected therewith we find also the Great Savior fantasy, the illusion that it is one's special mission in life to save the downtrodden and the unfortunate. Thus inspired one begins with the prostitute. As Christ dealt tolerantly with the adulteress and honored Mary Magdalen so the neurotic wants to show to the world at large an example of his all-comprehending, all-forgiving mercy. Though he cannot bring salvation to all he will at least save one soul.

CASE 9. Mr. I. N., son of very wealthy parents, assumed his legal rights at 22 years of age. His father died and his mother became a widow when he was barely five years old. His mother's

lovers succeeded one another in the house with bewildering frequency. He perceived very early that "certain things" were going on which did not seem right. Very soon he was taken from home and placed in a boarding school in Switzerland. He did not see his mother again until he was twenty. Meanwhile she had grown old; she was now considered a very pious and God-fearing woman. She had undergone the well-known metamorphosis from prostitute to religious devotee. At 22, *i.e.*, shortly after he attained legal age, he met a prostitute whom he took out of the house of ill fame. Before long he married this woman. She seemed to possess very good qualities. Shortly afterwards his mother passed away, driven to her death, he thought, by the worry over his choice of a wife. After her death, their marriage which had been very happy till then, turned into a very unhappy affair. The woman's conduct was above reproach in every respect, but he could not get her past out of his mind. He grew very jealous and accused her of being intimate with his brother. Shortly afterwards he committed suicide by shooting himself.

CASE 10. Mr. H. B. amazes his parents with the statement that, having found a "rare" woman in the red-light district, he intends to marry her in order to save her from her condition. He has given her his promise to do it. This announcement struck the parents like a thunderclap from the clear skies. Nothing about this young man's previous mental condition had raised the least suspicion of any abnormality. On encountering opposition he threatened to do away with himself after first committing some desperate deed He was placed in a sanitarium and the woman in question was sent to America. In four months' time he left the sanitarium;—the affair had apparently dropped out of his mind. But in a short time he began an affair with an elderly woman, a cook, to whom he likewise proposed marriage.

On my advice the parents did not bother about this affair, taking the attitude that he may do as he wanted and marry the woman if he so desired, provided he was able to take care of her. But his intention was to support her on his parents' money. This being denied him and finding all his threats useless he looked for a job and began to work steadily. In a few months he searched for a pretext to break up his affair with the cook. Shortly after that he had another love affair, again with a woman of the lower social ranks, whom he again proposed to marry. After his mother's death his character changed; he grew more sedate and

quiet. He became engaged to a plain but respectable girl, the janitor's daughter.

CASE 11. Mr. I. W., a multi-millionaire, asks my advice about his daughter's love affair. She is a girl of twenty. Heretofore she had steadily rejected all suitors, among them very prominent and prosperous men. Suddenly she told her father that she was in love with a violin-player she saw at a motion-picture house, where he plays daily and she soon managed to make his acquaintance. She threatens to raise a scandal and to commit suicide if her father does not consent. Heretofore she had always been a loving and obedient child. The whole occurrence baffles him. The girl could not be prevailed upon to come to see me. Her father's stern endeavors to prevent the marriage were useless. Even the threat to abandon and disown her did not do any good. She was an only child and had been pampered all her life.

In the end she carried out her resolution. Two years later she divorced this man to marry a chauffeur. . . .

The love story of Princess Chimay is well known; it has aroused as much notoriety in its day as the famous love affairs of the Saxon Crown Princess. The affection of certain women for "rounders" and Don Juans may also be mentioned in this connection.

Many cases of this type manifest an open rebellion against the existing moral standards.[8] Neurotics are in a certain sense anarchists; they are persons in revolt against all authority, against all law. In this regard their feeling-attitude is decidedly bipolar. They are fighting against excessive conformation to the current moral customs which their well-meaning parents had instilled in them. These moral precepts are irradicably stronger than their alleged anti-moral tendencies. After a period during which they scorn and defy the moral code, they settle down and become the staunchest Philistines, reverting to the parental standards with greater zeal than ever.

Thus, for instance, I know a millionaire who suffers from morbid dread of public places, or agoraphobia, but who would be tremendously delighted to stroll on the Boulevard arm in arm with a *puella publica* if he could be sure to be thus seen

by all his acquaintances. His contention was that women of all social categories are alike "under their skin," and that some finer characters are to be found among the prostitutes than among the so-called "decent" women. Then he reversed himself and married a woman of high social standing whom he so harassed with his moral code that she was driven to the verge of suing him for divorce. Another young man found great delight in promenading along the esplanade at a fashionable resort in the company of a woman of questionable character; but he changed his conduct as soon as his sister became of age. He imposed the most rigorous ethical proscriptions on his sister, and was miserable if she ventured a few steps unaccompanied, and remonstrated most vehemently with the mother for not watching the daughter carefully enough. . . .

This trend downward is paired with an upward trend. There are men who can love only prominent women and women who are attracted only to famous men or men who are in the public eye. Usually it is a case of "love from a distance."

There are persons who always need an ideal. They yearn everlastingly after their "ideal;" they can love only that ideal.

Our ideal is the projection of our inner self to another person, i.e., some other person is invested with our ideal inner self. The higher we set our love objective the loftier becomes our own personality. This ideal may closely reach the heights of worship. The masochist indulges in self-deprecation in order to widen the distance between himself and his ideal; his delight consists of yielding to somebody to whom he ascribes all the rights of an absolute conqueror and master. At any rate the high crest of gratification is attained during the supreme moments when this distance is annulled; when he gets, at last, so close to his ideal as to feel the rapture of divine proximity or communion with it.

It is a remarkable fact that the love requisite of many persons consists of the maintenance of an abysmal distance between self and the love objective—a sense of the unattainable loftiness of the love ideal. Persons of this type are actually incapable of maintaining a real earthly love relationship. They need the actual ideal merely as that bit of reality which serves

as the starting point for the unfoldment of endless fantastic dreams.

CASE 12. Let us examine a little more closely such a "love from a distance." The patient is a "highly respectable" woman of the better social class. Her marriage was a love match and she is apparently happy; nevertheless she suffers from "nervous anxiety" and is predisposed to depressions. Persons really happy suffer neither from morbid anxieties nor from depressions. There is something wrong with her marriage, in spite of the fact that according to outward appearances it seems a happy union. It seems that the specific love requisites of this young wife are not adequately met. One evening during the performance of a Wagnerian opera she falls in love with the tenor (Siegfried). His singing suffuses her with a strange warmth. She admires his motions, his handsome stature, the charm of his voice. She becomes the singer's fanatic admirer. Thenceforth she does not miss a single performance in which he appears. She obtains his photograph, she dreams of him, and once she sent him an imposing bouquet of roses with the inscription: "From a grateful unknown admirer!" She even goes so far as to write him a letter in which she thanks him for the "unforgettable enjoyment" he has afforded her. This letter she also signs, "From an unknown admirer!" but she keeps at a distance. An occasion appears unexpectedly making it possible for her to meet this singer at a social gathering. She decides very promptly that she would not go. She does not care to become personally acquainted with him. Why should she run the risk of a disappointment! Moreover she strove to remain faithful to her husband. (If we may still speak of faithfulness in the case of a wife who experiences the sweetest and most delicious love ecstasies on hearing the voice of her favorite singer!) She did not require closer contact. She was satisfied with her ideal image of him, to whom she owed so much rapture and delight. She was happy to be able to love so warmly and still remain a faithful wife!

Many women and girls who fall in love with singers, actors and other "lions" of the artistic world, render homage to this love from a distance; but at the same time they avoid scrupulously any opportunity of coming into personal contact with their love objective. In most instances it is a case

of spiritual love with such a strong element of overvaluation that the fear of meeting with disappointment is reasonable. We know to what lengths such affection may reach in the case of young girls. The harmless character of such a love devotion, the sense of playing with this great passion, proves an immeasurable exaltation to these women and girls.

But there are persons who remain permanently entangled in their love from a distance; persons who never attempt to get close to actual love. These persons, in reality, are fleeing from love. They are apparently always in love; they do not seem to be able to live without being in love, but their love attachment is always something unattainable, something unreal and innocuous. They are eternal love-seekers afraid of love. For they never attempt, they never dare, to get close to their ideal. Their ideal usually is some great artist. But princes, kings, and other personages of high social standing, politicians and famous men of all classes may likewise become their love objectives.

This love cult may assume strange forms. Thus I had once the opportunity of becoming acquainted with a woman addicted to the most remarkable Kainz cult which I have ever seen. And this in Vienna, the city in which the Kainz cult is at its apex, means much. She had a special Kainz room, embellished with numerous portraits of the famous artist. There was a Kainz library in one corner. Here there was to be found everything in the shape of books, pamphlets, and clippings which she could gather bearing on her hero. She had also gathered in this library a collection of theatre programs, including, of course, Kainz festivals and premières. A particularly precious possession was the portrait of the great artist bearing his autograph. This woman wore mourning for a whole year after the artist's death. She took long journeys to attend lectures on Kainz. In short, her whole life was devoted to the Kainz cult; and after the artist's death her exclusive devotion, far from cooling, seemed to grow more passionate than ever.

Analysis of this condition revealed the motives already indicated: This Kainz cult served to preserve the woman's physical chastity, it protected her against all temptation, leaving no

room for any other erotic thoughts. It raised her above all the dangers of earthly love, it kept her aloof from all temptation. The Kainz cult immunized her eroticism as well as her sexuality.

I have had the opportunity of observing a similar state of mind in the case of a Frenchwoman who surrounded herself with a protective wall against the temptations of the world in the shape of a fanciful love for Guy de Maupassant.

The infantile roots are easily discerned in such cases of love at a distance. Little girls usually see in their father a godlike being beyond reach, lofty and distant, a being to be approached only through spiritual love. Sons who regard their mother as a worshipful being are easily lured by a love "at a distance." But to a certain extent this is true also of any human being whose soul is torn asunder by the conflict between instinct and repression; in his undecided state of mind he may be driven by his deep-rooted piety and by an anti-sexual instinct to assume an ascetic attitude. One is able to maintain this asceticism in the midst of one's strong erotic cravings only with the aid of a correspondingly remote love at a distance. It is such a love at a distance that enables one to remain, at least physically, above reproach, to preserve a certain unsullied chastity which acts as a protection against the world's evil temptations. As the Indians confine a threatening prairie fire within narrow bounds by burning the low grass around the danger zone, so numerous persons protect themselves against the all-consuming, irresistible flames of a wild and unconfined passion by establishing a protecting circle of tenderness and devotion around the danger zone of their soul. This defence reaction represents an escape from reality into the blooming realm of fantasy. Blissful dreams bridge the cleft between one's self and the ideal; one's feeling of inferiority is transformed by these dreams into a hypertrophic illusion of grandeur so that the dividing lines between one's self and one's ideal disappear. This leads to a realization of "the life beyond life"; it enables one to dwell in the realm of dreams. In this second world the creators of a realm of love of their own conjuring find gratification for their longings; it is their own world,—a world to which they alone hold the key. . . .

After this digression let us return to our theme,—the parental love pattern or ideal. Under certain of its forms this ideal appears but very slightly disguised. Here, for instance, is a young man who loves only elderly women. On ordinary social occasions he avoids the company of the younger set. This he rationalizes by contending that the younger women are inexperienced or uneducated; at any rate he always seeks the company of the older women—on one pretext or another. Furthermore, he also marries an elderly woman. He stands in abject submission to her, having found in her a substitute for his mother. This affection for older women is very widespread. It sometimes narrows itself down to a fondness for mere old age,—gerontophilia. In this state of mind emotional fixation on one's grandparents plays a certain rôle.

A great rôle, which is usually overlooked, is also played by the father with reference to the love choice of males. This matter will be discussed more fully later.

Very frequently the ideal chosen is not much older; one's love objective may be a person of appropriate age bearing a close resemblance to one's mother. This ideal is formulated either on the basis of identification or through a process of differentiation. If the mother was of small stature, stout and dark the love ideal may have the same characteristic or may be distinguished by the exact opposite features: it may be a blonde, thin, tall person. The same surname and similar motions or peculiarities play a decisive rôle. Sometimes the similarity is not real but is imputed so that the love attachment is enhanced by infantile memories; and the love objective is thus made to yield the resonance of infantile affects. Similar habits or mannerisms, a certain similarity in the voice or an alleged identity of views may become of decisive importance in the love choice.

But the love choice is not always so simple. Another infantile determinant comes into play: the imago of the sister, or of the brother, respectively. Such determinants become interwoven, sometimes producing a confusing array of details which can be cleared up only in the course of a lengthy analysis. Frequently one's love ideal combines various traits of the

mother with various traits imputed to the sister, and other infantile ideals.

How complex the problem of love choice may become has been shown by Freud [6] in a very interesting study. He calls attention to a very definite type, far from rare, of men craving the following characteristic love requisites:

1. The first requisite he calls the "injured third party." The subject belonging to this type never marries a woman "without a past"; he can be interested only in a woman who has belonged to another man, either as wife, bride, or sweetheart. So indispensable is this requisite that a woman "without a past" leaves him cold; a woman begins to interest him only after she has had some "experience."

2. The second requisite is that the woman should not be above reproach; she should be morally somewhat questionable.

3. The third remarkable requisite is "serial repetition"; a man of this predisposition is not content with a single experience but must go through a series of quasi-identical adventures. It becomes his characteristic experience.

4. He always indulges in the typical fantasy of rescuing the woman in question. He becomes the jealous guardian of her virtue. His jealousy never extends to the woman's legitimate possessor,—against her husband, for instance; but he is always jealous of any other possible lover.

Freud traces all such manifestations to the infantile attachment to one's mother. The woman's legitimate husband fulfills the rôle of the domineering father while the mother, as represented by the clandestine lover, is degraded to the level of the prostitute, in accordance with the neurotic's well-known "family fantasy." This infantile constellation, or triangle, is continually looked for and leads to a repetition of the typical experience. The "rescue fantasy" is nothing but a form of "taking possession." "Rescuing" some one, according to Freud, is an act of sexual aggression. He has traced this meaning also through numerous dream analyses and it is an interpretation adopted, particularly by Rank, in a lengthy series of researches.

Similar determinants are found also in the love choice of

women. Here it is the girls who are emotionally fixated on their father. They never marry, devoting their whole life to taking care of the father. Illustrations of this are more common in everyday life than is appreciated on superficial observation. After the weaning from the father has been partly carried out we find a marked preference for elderly gentlemen who hold out the promise of paternal feelings and attachment, as it were. This love requisite may be further complicated by the preference that the elderly man should be married, i.e., belong to another woman. Then the old feeling-attitude of rivalry on account of the mother again flares up, together with the obvious inclination to measure one's strength against a rival woman and the desire to triumph over her. Frequently we observe that a girl feels herself attracted to a man only from the moment when the man in question begins to make love to one of her girl friends. And according to the experience of many men the easiest way to conquer a woman is to persistently make love to one of her women friends so as to arouse her jealousy. So strong may this love requisite be that in certain cases no affection is possible without it.

There is a female type corresponding to the male type described by Freud:

1. The loved man must be married; or else engaged to be married; or he must be another woman's sweetheart. The woman's jealousy is seldom directed to the man's wife; but she is usually jealous of all other possible rivals. The wife is second, as an insignificant rival and beneath notice. Occasionally I have seen in such cases intense jealousy of the wife, the woman sweetheart demanding that her lover should give up his wife or promise at least to sever all intimate relations with her.[7] In this regard women of this type differ from the corresponding male type.

2. The man lover must be, so far as possible, a Don Juan. His appearance should suggest great expertness in the *ars amandi*. Any woman is excited at the prospect of measuring her strength with a Don Juan. In the first place she credits him with erotic finesse, regarding him as an artist in love matters. Then she proposes to tie him to herself and keep him in bondage, thus avenging her sex. She proposes posi-

tively to succeed in doing what no other woman has done. She means to bind him to herself; in her arms he shall feel what he has never before experienced!

3. This experience repeats itself although the series of repetitions are seldom so long as in the corresponding male type.

4. When women of this type marry their love objective, their love ceases. For many women marriage means the death warrant of their love. Where love becomes a duty the charm thereof vanishes. Under the yoke of marriage the woman's anti-social cravings overcome her social trends; the previously mentioned craving for supremacy and power again reasserts itself. Inasmuch as women of this type cannot live without loving they begin all over again and go on searching until they find a man belonging to another woman.

CASE 13. Mrs. H. K. tells the following life history. At 18 she fell in love with a young man who was engaged to her girl chum at the time. The young man dissolved his engagement in favor of her. But they quarrelled and after numerous misunderstandings which beclouded their happiness they parted in two years. At the age of 20 she fell in love with the physician who treated her, a married man. This love affair lasted a year; but it led to no results, although the physician reciprocated her love. Two years later she had a position in a small town. There she lived with a young couple in the same boarding house and . . . became the sweetheart of her friend's husband. This affair had a quick ending as soon as the wife found it out. There followed a three-year interval. Then she fell in love with a writer who gave up his wife and three children on her account. They married and for the time, at least, her series of love episodes is ended.

Analysis of this case disclosed a powerful feeling-attitude toward the father which she had not yet overcome. As a child she worshipped her father. At the age of 16, while they were at a country place, she spied on her parents during their sexual intercourse. She was very indignant at what she saw and considered the action disgustingly vulgar. At their age, she thought, her parents ought to behave. The typical attitude

of children who are jealous! She could find no rest until she shared a room and slept with her mother, on account of an alleged nervous trouble, thus preventing the parents from sleeping together.

Will this woman remain faithful to her husband? I am of the opinion that sooner or later this woman will revert to her craving for a repetition of the old experience. She is inclined to "chain love," or "serial love."

Under the term "serial" or "chain" love I do not refer to the masochistic disposition to be fettered, or wear chains; I mean that form of love which drives one to accumulate a series of experiences, so that each new love affair is but a link in the chain, added to the last link; and the story of such a love experience should be conceived as consisting of the sum of the individual experiences or love episodes. The recognition that we are not concerned here with ordinary unfaithfulness, but with a morbid compulsion begins to dawn upon the observer's mind only when he looks upon the whole question from a broad perspective which enables him to reduce the sum of the individual episodes to their elemental significance.

As a simple illustration of this "chain love" I want to refer again to the case of the woman mentioned above (Case 13) who flitted from one love affair to another, always complaining of disappointment in her love adventures, but whose thirst for love was so unquenchable that in spite of her disappointments she persevered in her path, adding new experiences only to meet renewed anguish. But if we investigate more closely we find that her disappointments were prearranged; that with great adroitness she managed to shift to her partner's shoulders the responsibility for the breaking up of the love adventure, although in nearly every instance she alone was to blame for this outcome. Although she speaks continually of her loyalty and complains that she has never yet met a true man she does not have the least conception of the meaning of faithfulness. She is always the one who avoids a serious lasting fixation upon a love objective. She is a "serial love" addict. It is obvious that she always craves new experiences and new disappointments.

If we look over the list of the lovers she has had thus far

we find that they were always elderly married men and usually her best friend's husband. She can love only men of whose wives she is also fond. No other kind of conquest satisfies her. In this regard the woman displays a masked homosexuality. Being in love with her woman friend she possesses her through the husband as a substitute, intermediary, or connecting link. At the same time she triumphs over her friend whose husband she takes away, although her victory is transient.

Every compulsion rests on "transpositions,"—a mental mechanism which I have had frequently the opportunity of describing in my studies. Compulsive acts are substitutions. They never yield complete gratification precisely because they are substitutions, or surrogates, and therefore do not correspond to the real goal.

Back of these substitutive acts constituting the compulsion there always lurks an unfulfilled wish. The unsatisfied cravings are mankind's strongest action levers. The Unfulfilled is the Eternally-Persevering, the Indestructible. What wish, unfulfillable or unfulfilled, do women of this type harbor in their soul? The answer to this question would lead us far into the early life history of these women; it would lead us to that early stage in their individual lives which marks the period when mankind's erotic feeling-attitudes assume their shape. What the subsequent periods of life add thereto is but the superstructure. The character and goal of our sexual life are determined by our first impressions. "Everything primal perseveres eternally in the child," states Jean Paul; a true observation!

But all love at bottom is sexual. What appears subsequently as irradiations of this love is the result of sublimation. The child has no notion of sublimation; it knows neither spiritual love, nor eroticism. The child, inasmuch as its sexual feelings set in with the day of its birth, is capable only of physical love. Eventually spiritual love evolves out of it. When this is about to happen the child finds itself already enmeshed in a hidden mental conflict over its mother. The father, of course, already belongs to her. The child's primal wish is to take the father away from the mother,—to deprive her of him. Or the

child begins to play with death wishes: "What if the mother should become ill and die!" This fancy-weaving, in turn, becomes the source of bitter self-reproaches and the inspiration for a neurotic dependence or leaning on the mother.

Out of this infantile feeling-attitude there arises the impulsion to take a woman's husband away from her. But as the man is never the father the real wish back of this impulsion remains unfulfilled; the craving to satisfy this blind wish impels to a repetition of the attempt. The woman gets tired of her lover. She looks for another man to conquer, and so forth, until a strong father imago, *i.e.*, a man who strongly reminds her of father, frees her of this compulsion. Usually he is a man much older than herself, a man who could be her father; if he actually reminds her of her father in certain ways which satisfy her longings she may be finally enabled to shake off her shackles.

But not always! Sometimes she continues her blind pursuit until time, in its relentless way, puts an end to the endless chase unless she returns to her previous ideal.

These women are like thieves who specialize in raiding one kind of treasure, to wit, marital love. The handsomest man leaves them indifferent unless they can take him away from somebody, a deed which enhances to an extraordinary degree their self-pride.

The continual disappointments, the everlasting rounds of deferred hope and despair create a disposition to depressions. Many of these women end in suicide, especially when they become involved in public scandals or if they acquire a venereal infection. They are the victims of an emotional ill-balance deserving our deepest compassion. Driven by the demonic power of an irresistible but unfulfillable yearning, they spend their life in worshipping the past while the present rolls by deprecated by them. Happy can be only he who utilizes the actual values of each day and hour and allows not his strength to be drained out of him by a fruitless pursuit of the ghosts of yesteryear; only he who chooses and fulfills his wishes out of the rich stream of this day's life.

The problem of the love-objective choice becomes more complex in the measure that certain psychic determinants are

superadded to the typical infantile constellation. All human beings are engaged in a struggle against the tyranny of their infantilisms; they are looking forward to attaining that inner freedom which shall enable them to choose their love objective with regard to higher intellectual considerations. It is the struggle of cultural requirements against the memory impressions and images of one's own past. Thus it comes about that with intellectual persons the spiritual prerequisites come to the foreground; in their choice of a love objective they look for identity of interests, similarity of character, etc.

A woman's choice is determined also by a number of other considerations which I have not yet pointed out. There is, for one thing, woman's tenderness towards the weak and the helpless; her attachment to those dependent on her, creating situations which enable her to enjoy unconsciously the feeling of superiority and the majestic sense of "mothering" some one. Inasmuch as all human beings are struggling against their infantile love inclinations and trying to overcome the tyranny of their primordial cravings, the ascetic tendencies thus generated may also play a decisive rôle in the choice of a love objective. Such a determinant, for instance, is the affection which sometimes binds a woman to an impotent man, a peculiarity which becomes increasingly common in our day.[8] Asceticism is but a form of expression for the desire for self-mastery. Love expresses largely the craving for self-abasement. And thus the affection for an impotent man combines the desire for self-abasement with the desire for self-mastery.

Sadism presents another combination. Here the craving for power is expressed through hatred and becomes intertwined with sexual determinants.

But this subject will be taken up more fully later. This chapter is intended to serve merely as a general and fleeting survey of the important problem of the choice of a love objective.

We necessarily had to take up the whole subject of love in this connection. Our remarks are to serve merely as an introduction to the account of the complex clinical cases we shall record. These clinical histories shall make clear to us

the social aspects of the problems of love and sexuality. For every age has its love problems.

In order to give an exhaustive account of a person's love relationships one would have to penetrate into all the details of that person's life and record the continuous unfoldment of the love process during its various stages and metamorphoses, its transformation into spiritual qualities and to record its reversion, during old age, back to infantile standards; it would fill a whole volume. Every human being goes through the most varying array of developmental phases in the course of his love unfoldment. At first his love always centers on the nearest objectives,—the servants and the immediate members of the family. In fact love is always incestuous at first. Its subsequent development proceeds in the direction of weaning the individual from the family so that eventually he is able to choose as his love objective some persons outside his immediate family circle. The neurotic usually fails to attain this emotional self-reliance. He remains emotionally anchored to his family at some point or other in the course of this developmental process of his love life.

It is at this juncture that we obtain significant glimpses into the disorders of our love life. Many persons, in fact, are apparently incapable of loving. Closer scrutiny reveals that such persons are fixated on their parents, without being aware of it.[9] Freud, who has ferreted out these relationships with great ingenuity, states:

"The deeper we go into the disorders of psychosexual development the more clearly we find the incestuous choice of objective. Among psychoneurotics, on account of sexual deviation, a great portion, or even the whole, of the sexual activity implied in seeking an objective remains buried in the unconscious. Girls with overstressed need for tenderness and equally strong aversion towards the real requirements of sexual life find themselves under an irresistible temptation to carry out in their life, on the one hand, the ideal of an asexual love, and, on the other hand, to hide their libido under a display of tenderness to which they can give expression without self-reproach by holding on for life to their infantile attachment to parents, an attachment that grows during puberty. Psychoanalysis easily shows that these persons

are in love with their blood relationships, in the common meaning of the term, by tracing their unconscious thoughts and translating them into conscious material with the aid of their symptoms and other morbid manifestations. In case of a previously healthy person who falls ill after an unfortunate love affair it can also definitely be shown that the illness is due to a regression of the libido to persons favored during the infantile stage." (*Three Contributions to the Sexual Theory.*)

An account of the disorders of our love life must begin with our family relationships and should record three distinct features:

1. The weaning from parents and other members of the family is unsuccessful.

2. The weaning is partly successful; some dependence on the infantile ideal still perseveres.

3. The weaning is complete but temporary; after a certain period of apparent detachment regression back to the family and to the infantile ideal again sets in.

We meet all these forms in actual practice and we shall consider each in turn.

The period when the emotional detachment sets in varies. Freud contends that the weaning from the family bonds occurs during puberty and there is much to be said in favor of this view as it is largely corroborated by daily observation and psychoanalytic experience. But there are also numerous exceptions as we shall learn later. Perhaps the storm and stress of puberty is partly due to the individual's revolt against his old bonds while he is groping towards attaining his inner freedom also in the matter of his love choice.

"The choice of objective is first carried out in fantasy and the sexual life of adolescent youth hardly has another outlet than the fantasies, *i.e.*, imageries not intended to be carried out. In these fantasies, stressed at this period by physical changes, the infantile fantasies of all human beings reappear again; among them, with fair regularity and in the very first place, we find expressed the sexual attraction, already differentiated, of the child for its parents, specifically of the son for the mother, and of the daughter for the father. With the overcoming and abandonment of these distinctly incestuous fantasies one of the most

significant as well as most painful of the psychic processes of adolescence is carried out, the weaning from the authority of the parents, which alone establishes the contrast between the newer generation and the old, so important for cultural progress.

"Many persons remain fixated at each of the various levels in the course of the development through which every individual must pass; accordingly there are persons who never overcome the parental authority and who never, or very imperfectly, withdraw their affection from their parents. Girls, usually, to the delight of their parents, retain their full infantile love attachment beyond puberty; and it is instructive to find that in their married life, these daughters are incapable of fulfilling their duties towards their husbands. They turn out to be frigid as wives and sexually anæsthetic. This shows that the apparently non-sexual love for their parents and their sexual love are nourished from the same source, *i.e.*, that the former corresponds to an infantile fixation of their libido."

As I have already mentioned, this breaking away from one's emotional dependence on parents is not always accomplished during the period of puberty. I know persons who have attained this freedom from the old infantile ties only in their third or fourth decade of life. Konrad Ferdinand Meyer, the great German writer, for instance, is a typical illustration. But in all such cases the rôle played by infantile fixations in the love choice, though merely adumbrated, should not be overlooked. The usual superficial inquiry without accurate analysis yields results that are uncertain and not at all reliable.

I know no field in which the convincing character of analysis and of accurate psychologic research is vindicated so thoroughly as in the study of those forms of the disorders of our love life which are known as "total frigidity." Certain investigators still speak of complete sexual anæsthesia, or asexualism; on closer investigation such cases prove to be largely imaginary. There are persons who do not want to know anything about their own sexuality and they refuse to recognize the masks under which their sexuality hides itself, preferring to assume the rôle of ascetics; the holier-than-thou attitude suits them better.

Particularly interesting are the cases of those persons who while admitting the presence of sexual cravings insist that they are unable to fall in love. We have spoken of love at first sight. We should also speak in this connection of gradually developing love. We must take into consideration the monosexualists, who are capable of loving only once, and the pansexualists. The Don Juan type and the ascetic type are seen in entirely new aspects under the light of psychoanalysis. The Don Juan with his capacity to fall in love at once and to "fall out" of love just as quickly is a latent homosexual, standing in contrast to the man who neither loves nor yearns for love. But these problems cannot be cleared up singly. In the course of our clinical case histories we shall have the opportunity of studying the various types and forms. At this juncture I want to record the clinical histories of persons who claim never to have loved and who believe themselves incapable of loving. I may state anticipatively that at the root of every one of these cases we find an incestuous fixation or a suppressed paraphilia.

CASE 14. Mr. J. S., cashier, 34 years of age, suffering from fear of public places (agoraphobia); has never been in love in his life. He does not know at all what the feeling of being in love might be and he has often wished he might have the experience. In fact, he has deliberately turned his mind to the subject, and he has tried to fall in love in order to know through experience the lofty feeling which poets and novelists dwell upon so reverently and which is said to represent the acme of life.

All girls seem to him stupid. He can tolerate and rather enjoys the company of mature women. But he would never enter into a liaison with a married woman because this would be acting contrary to his principles. Nor can he think of seducing a respectable girl. Consequently he is reduced to seeking sexual gratification with prostitutes. This he does every week with mathematical precision. He does it rather out of a sense of duty, because the family physician has recommended it. But he could easily give it up as his actual need in this respect is not great enough to drive him to seek gratification. Sexual desire and enjoyment are small matters to him. Nor does he make close friends. He lives with his mother and sister in a happy home where he is very satisfied so that he does not even think of marrying.

But presently an unexpected event changed the current of his life. His sister met an admirer and fell in love with the man. He tried vainly to find grounds for breaking up this attachment. The sister's admirer is a man of good standing, holding a desirable position; he is comfortably situated though not wealthy; his character and reputation are all that could be desired and he comes from a good family. He engaged a detective to investigate the man's past because it was his duty, he thought, to know everything about the man in whom his sister was so much interested. Nothing of a damaging character was brought to light. Nevertheless he opposed the match on the ground that his sister had promised always to live with him. But the sister, a healthy, sensuous person, succeeded in breaking away from the family bonds in spite of the joint opposition of her mother and brother. Finally they learned to practice enough self-control not to show openly their opposition to the man. But they were unable to assume the proper attitude towards him. After the marriage the brother sank into a state of severe depression with suicidal ideas and outbreaks of ill-temper. He emerged from this state by slow degrees. The least provocation was enough to start a serious quarrel between him and his sister so that they soon ceased to have anything to do with each other.

It is thus obvious that his alleged inability to love was only imaginary. In reality he loved his sister and bestowed on her every tenderness of which he was capable. She and the mother between them absorbed all his love. His sister's "breach of loyalty" first roused in him the craving to love some one else and the desire to find a wife for himself. He did not do this because he could not now leave his mother alone. Instead he preferred to remain a martyr to his childish links.

The next case illustrates a daughter's love attachment to her father. If I proposed to record here all the relevant cases known to me bearing on this matter I should have no space to consider the various other disorders of woman's love life. Every practitioner is familiar with similar cases, although the underlying relationships may not be always clear to the medical practitioner untrained in psychoanalysis.

CASE 15. Mrs. V. A. suffers from a disorder of her love life which drives her nearly insane. Her mother died when she was 18 years of age. Since then she has managed the household and

she has always been in good health. She is 34 years of age and has never been in love. Whenever a man attempts to get close to her or shows her some attention—for she is wealthy and still preserves her good looks—she begins to entertain misgivings and asks herself: Do I really care for this man? Am I not mistaken about the nature of my feelings? Does he really care for me?

It is interesting to note that until a year ago she did not think of love at all; in fact it had never occurred to her that it may become a matter of grave personal concern. She lived with her father and her brother, peacefully and happily, never reflecting that there are human beings with whom sex played such a rôle. Her sexual needs were practically nil, she claimed. Only during the last year she has perceived a curious longing which seems unquenchable. Specifically this has happened to her since her only brother became engaged to the girl he is to marry within the next few months. Up to that time she was as care-free as "a fish in water." Now her nights are troubled. She wakes up with dread and rushes into her father's room shouting: Help, father! I am terribly afraid! The father tries to comfort her and sits down by her bed; then she falls asleep.

This is her first story. But in the course of subsequent sessions it appears that she had gone through a similar critical phase after her mother's death. On that occasion she reproached herself for having failed to take proper care of her mother. Analysis revealed that these self-reproaches were generated by death wishes against her mother (on the *lex talionis* principle which operates automatically within the sphere of the mind!) Already at that time she wished to take her mother's place and substitute for her mother in her father's life. And these complicated mental processes were going on under the mask of sexual frigidity, the girl supposing all the time that she was unable to love at all.

The breaking of the brother away from the family circle had led to this crisis which was to usher in her own release from the family bonds. But the doubts about herself and about the man in question, her suitor, prevented the ripening of her emotions. Meanwhile her character changed. This active, joyous girl became depressed, distracted, unable to do things. She began to reproach herself because she was unable properly to attend to her duties. She was an assistant piano teacher in the employ of a well-known master who paid her a large fee for her services. She could no longer pay attention to her pupils' playing, her mind being distracted, and this careless manner of teaching troubled

her conscience. She wanted to ask for a vacation to give herself a good rest, *i.e.*, create the most favorable opportunity for indulging in her day-dreams!

She was oppressed most by the thought that she had now found a man who suited her very well and who, she noticed, liked her very much. He showed a preference for her not only at social gatherings but on excursions and at tennis. If she could only be certain that she loved him she would be happy!

And now the analysis reveals that the change in her started when she first found out, through her aunt, that her old father had a clandestine affair, since the death of her mother. This discovery and her brother's engagement were a severe double blow to her; and then she in turn tried to break away from the house. But she tried in vain. A certain aloofness and coldness about her repelled the suitors. But now—she resolved in her own mind—she must be different. She arranged an excursion and managed matters so that she was left alone in the company of her latest male admirer, a man of whom she was also fond. In the woods he became tender towards her and took her by the arm. She permitted it. He interpreted her passivity as an act of meeting him halfway, an acquiescence; next he embraced her and gave her a kiss. But she . . . slapped his face and broke all relations with him. He has insulted her! His conduct was a reflection on her honor! It showed that he took her for a girl of loose character.

She is so firmly fixated on her father that she could not possibly endure separation from him. Her pathetic attempts to fall in love with other men were always patterned after the father Imago. Thus, among the men who particularly interested her were her old piano master, the old family physician, a friend of her father. Younger men did not interest her at all. Of course, the grossly sexual craving, previously dormant, now flared forth most powerfully.

During the analysis she transferred her affection to me, putting me in her father's place. This rendered possible the clearing up of her conflicts by bringing them into consciousness. Her nervous symptoms were allayed; but her father suffered a slight paralytic stroke and she became his nurse, withdrawing completely from the outside world. Now, at last, her father belonged exclusively to her. She devoted herself with such painstaking care and passion to his welfare that all her other interests vanished. And —what about her physical desires?

"I have no time to think of such things," she said. "Father gives me so much to do that at night I can scarcely draw myself to bed, I am so dead-tired."

Other forms of apparent love incapacity are brought about through the repression of some paraphilia. We should search, particularly, for masochism whenever our patients complain that they are unable to love.

CASE 16. Mrs. E. M., 34 years of age, declares that she has never yet been in love. She married her husband as a matter of good judgment, but has remained frigid throughout their marital relations. Only now and then she had a fleeting pleasurable feeling during sexual intercourse. She has never loved in her life. She denies any tendency to sexual aberration. She was "a frigid nature," she claimed; love meant nothing to her. But the analysis reveals the presence of overpowering masochistic fantasies. Her father had beaten her when she was a child. Therefore she now longs for a strong man who shall handle her energetically. In spite of her changeable moods and the nagging with which she hounded her husband it had never occurred to that delicate-minded, tender-hearted man that what his wife craved was a beating. But once she drove him out of all patience and restraint. Quite beside himself he turned on her and gave her a good thrashing. On that occasion she fell in love with him; and she has remained thus affectionately attached to him ever since, although the beating was never repeated.[10]

It is not possible for me to exhaust the whole theme of specific love requisites in this chapter. All I can do is merely indicate the chief features of the problem. The individual case histories which follow will furnish us the opportunity of illustrating graphically the various determinants recorded thus far.

I have already mentioned that these love requisites become more complex with the growth of culture. Particularly the one-child and two-children marriages, inasmuch as the small-family system in vogue to-day leads inevitably to an over-stressed tenderness towards the children, seems to me to be largely responsible for the increase of love disorders in our times. The remarkable social development of the "dread of

breast nursing" leads to a deplorable increase of neuroses and of the love disorders associated therewith. Modern wives abstain from this important function appertaining to fecund motherhood, dodging their responsibility on various economic pretexts which are obviously threadbare.

It would appear that we are witnessing in this connection a kind of automatism which intervenes to prevent overpopulation. Difficult social conditions impose the one-child system of marriage. The one-child system, in turn, generates various love disorders. The upper social strata practicing it tend to disappear, as careful statistics invariably show. It is a form of chronic suicide which has taken hold of the civilized portion of the human race, a tendency which has expressed itself, also acutely, under a most horrible form, in the great world war. For this reason I regard as utopian all the well-meant suggestions of eugenists for the improvement of the race and for the regeneration of exhausted humanity.

Mankind's love disorders are a social phenomenon. The fertility of any race is subject to hidden laws of which we are ignorant. An age that needs an abundance of loving couples generates its own forms of attraction; it heals the love disorders and generates new forms of love preparedness

IV

THE SEXUAL TRAUMA OF ADULTS

Our earliest experiences create within us a picture of life and of this picture we rid ourselves only with great difficulty if at all. We may annul the past gradually provided that the present is rich in opportunities creating new values for us. But usually our very earliest experiences give permanent form and lasting character to our love life. Thus Binet traces the strangest of all love disorders, so-called partial love attraction, or fetishism, to an emotional fixation induced by some early experience. A child watches the governess while she changes her stockings. At the sight of the naked limb the child experiences a strange feeling,—a mixture of curiosity, dread and excitement. Henceforth that child's sexual development centers around this first experience. Foot and sex become associatively linked, connecting every love excitation. The child becomes a fanatic foot-fetishist. This is but an illustration showing the power of first impressions.

But I do not intend to take up at this juncture the first impressions,—a theme pertaining to "the sexual life of the child"; nor do I want to consider at this time the experiences of the later childhood years. All the impressions and experiences of this period are preparatory; they are but intimations of what is coming; they are half real, half imaginary. I propose to take up for consideration the earliest experiences of the boy and of the girl during their age of puberty.

For women it is of the utmost importance, so far as the symphony of their love life is concerned, whether the first sexual approach involves a dissonance or a full harmonic accord. But for men, too, the first mature experience may be decisive for life. We have arrived at the conviction that men settle into a definite and unchangeable feeling-attitude towards

women, appraising them in a particular manner. This set feeling-attitude is often determined by the first experience.[1]

A young man who has recently finished his pre-college course is rewarded by his parents with the permission to take a short journey. In sexual matters he is as yet entirely inexperienced; in spite of the enticing examples set by his colleagues he has preserved his ideals; and he has remained chaste because he regarded "love for pay" disgusting and because he always dreamed of love as genuine only when capable of invoking full harmonic accords. A young woman entering his sleeper car regards him with keen interest. At night they drowse off after exchanging a few courteous words in conversation. But presently this woman, whom he finds bewitchingly attractive, touches him. At first he thinks it is an accident. But little by little her dainty foot wanders towards his genitals. In a short time she lures him completely. They have sexual intercourse,—several times; for the first time the young man experiences the rapture of physical love. In the morning she gives him a parting greeting. Her husband and two lovely children appear at the station. She throws herself into the open arms of those awaiting her; passionately kisses her husband and children; at the same time she does not fail to give a coquettish look and throw a hand-kiss to the astounded young man; then she disappears. . . .

What kind of picture of the world and of womanhood has she left in the mind of this "idealistic" young man? She has set his soul in a whirl. Will he ever in his life be able to trust a woman?

The significance of such occurrences in our sexual development cannot be overestimated. There is also a sexual trauma of adults!

This problem of sexual trauma will claim repeatedly our attention in the course of this work.

The significance of the sexual traumata of children was overstressed by the narrower Freudian school at first. For a number of years analysis consisted mainly of an incessant hunting after the "repressed traumata" of childhood. If the unfortunate patient was unable to recall anything on the subject this "passive resistance" was attributed to the unconscious

which was thought to be unwilling to give up its store of pleasurable infantile memories. For months the patient would endeavor to recall pertinent memories. The physician of the orthodox Freudian school was certain that the data on hand pointed to the existence of some definite infantile trauma. Sometimes the patient, tired of the resistance, would produce a number of releasing dreams; it was then thought that the beginning of the patient's recovery depended on the interpretation of the dream material and rendering conscious its motives. Psychoanalysts who maintained an objective and independent attitude in these matters soon found that this abundance of convenient dreams represented something devised by the patient's imagination rather than something experienced. True enough! The analyzed patient reached a state of mind in which he could distinguish no longer between his fantasies and his memories. But Freud declared that for the analysis this was entirely irrelevant. Dreams which are the product of mere fantasy also have their significance in the psychogenesis of neuroses. From the standpoint of psychoanalysis there are no artefacts, no lies.

On the other hand we cannot possibly overlook the fact that some children, especially among those belonging to certain social strata, experience a plethora of so-called traumata, or shocks, without developing any nervous ailments as a consequence. Of course, one could point to the "looser moral standards" of the environment of such children as a plausible reason for this. But numerous neurotics are recruited also from the lower social ranks; in all social strata there are individuals who apparently react to such soul shocks or injuries with a neurosis. And even more baffling is the fact that we meet very severe neurotics who have experienced no such trauma at all. Finally, careful inquiry into the lives of so-called "normal" persons reveals that they too go through similar experiences, without incurring thereby any appreciable psychic injury.

At this juncture Freud has recourse to the formulation of the "constitutional component" theory. According to this conception the traumatic experience acts as a shock only in persons who are constitutionally predisposed to neurosis. Of course

the whole psychogenetic conception of neurosis is shattered with this contention, if it be true. The somatic side of the neurotic predisposition has been previously emphasized, particularly by Iwan Bloch and Magnus Hirschfeld. Already in my *Nervous Anxiety and Related Mental States* I have pointed out the great significance of the inner secretions and their processes in the development of the neuroses. The neurotic predisposition seems to me to be a glandular disorder involving the sexual chemism of the endocrines. We may state that most anxiety-neurotics show disturbances of this character. Women with Basedow's disease, or struma, and men of myxœdematous type or with indications of acromegalic symptoms are not uncommon among the neurotics. But on the other hand we frequently find that these glandular disorders and physical symptoms disappear in the course of psychotherapeutic treatment. I have known women whose struma receded when they were freed of their morbid anxiety by psychical procedures and girls with failing menstruation whose menstruation returned as the result of a prolonged course of mental treatment. Of course I do not overlook the fact that I have seen also anxiety-neurotics who got rid of their morbid anxiety as the result of physical or chemical treatment. We are confronted with intricate mind and body relationships and it remains for future research to disclose an accurate knowledge of them. For the present we need only to guard ourselves against one-sidedness. Neurosis is a problem not to be monopolized exclusively by the biological, psychological or anthropological method of research. Only through the cooperation of all these methods of investigation will we be able eventually to reduce our present hypothetical generalizations to their ultimate basis of truth and to acquire thus a correct and properly rounded-out understanding of the nature of neurosis.

In this work I propose to show that mental experiences may bring on psychoses, *i.e.*, forms of insanity which have hitherto been considered as diseases dependent on the physical constitution. In other words, not the trauma in itself is injurious, but the manner in which the individual reacts to it. It is, so to speak, a matter of the mental elasticity of the individual

concerned. One individual's mind may be like a rubber ball; impressions are counteracted by a force from within: the mind rebounds and regains its original integrity. Another individual's mind may be like a half-elastic mass which hardens easily. Impressions cause dents which remain more or less permanent on account of the receiving mind's tendency to harden fast and its failure properly to rebound. This relative elasticity and plasticity of the mind is decisive with regard to prognosis in any given case. This is the reason why young persons are cured more easily than persons of advanced years; why active, easily adjustable persons fare better than the slow and conservative.

In recent years I have frequently had professional opportunity of observing the development of serious psychoses and incurable endocrinic disorders as the result of some sexual trauma.

I do not want to be misunderstood. A serious mental conflict of almost any other character might have likewise brought on the insanity or the endocrinic disorder. Every mind has its measure of resistance. It has its limit of endurance beyond which it can bear no burden, like every bridge which is provided with a public notice stating the load for which it is safe. Unfortunately such an estimate of the load capacity is not possible in the case of human beings. We cannot predict in advance the limits of a human being's capacity to stand strain. If this were possible many a misfortune would be avoided.

There are obviously many persons who get along with a fairly labile mental equilibrium,—at least apparently; but the first real difficulty they encounter throws them down and they cannot recover. I have compared the neurotic with a man walking a narrow plank across a deep precipice. He balances himself adroitly so long as the weather is fair and he encounters no serious hardships, meets no inimical influences, no added burdens. This holds true in a larger measure also of persons with a predisposition to a serious mental disorder such as dementia præcox, cyclothemia or paranoia. A trivial trauma or shock is enough to plunge them into the abysmal darkness of insanity.

Indeed, I have known persons who had borne very well

their infantile traumata only to go to pieces on encountering their first sexual experience between 17 and 24 years of age. According to my professional observation certain children bear their traumata more easily than the adults. We encounter a bewildering array of gradations and inter-relationships. As a matter of fact human beings are not ill on account of what they have gone through so much as over what they have failed to experience. In one of the other volumes in this Series I have expressed this truth succinctly as follows: "The most serious traumata are those which have never really taken place."

The normal human being turns sick through lack of experience; he becomes neurotic. The individual of weak resistance breaks down on encountering the first experience which throws him out of the orbit of his humdrum existence, if that experience is capable of rousing mental conflicts which are beyond his mental powers to digest or solve for himself.

For adults my generalization holds true: "The first (traumatic) sexual experience is the touchstone which tests one's mind power." I have formulated this generalization by analogy to Guyon's famous statement that "gonorrhœa is the touchstone of a weak mind."

The recognition of the fact: "I am infected!" is actually capable of creating a neurosis, or of aggravating an existing one and frequently it renders the neurosis incurable. An infection acquired at the onset of one's sexual life is capable of affecting the individual's whole sexual life in a very decided manner. One individual so burdened turns ascetic, another reverts to infantilism, a third inverts his sexuality, the fourth individual hides his sexuality under various fetishisms.

In the course of my professional experience I have repeatedly observed latent dementia præcox becoming manifest after the first sexual adventure. Leaving aside for the present general considerations I record below a few clinical cases illustrating this fact:

CASE 17. Miss M. G. suddenly developed an acute delirium in her 19th year. I found her storming in her room, shouting repeatedly: "I won't! No! I won't!" She tore off her clothes

and wanted to flee to the street naked. She refused all food, and no narcotics had any calming effect on her. Her outcries became more shrill and uncontrollable so that she had to be taken to the observation ward of the psychiatric clinic. There her delirium gradually abated and she passed into a catatonic state. The physicians' prognosis at first was favorable. Later their clinical diagnosis was: dementia præcox (catatonia).

Unfortunately the expectations of the physicians that her condition would improve did not materialize. Her condition grew steadily worse. The patient withdrew entirely from the world, sinking more and more deeply into the realm of her inner self. She calmed down, became taciturn and passed for a quiet and obedient patient. Then she was transferred as incurable to the country where she is at the present time.

This girl I have known since childhood. She comes from a healthy family. Her grandparents on both sides were in excellent health. Her parents are living and show no neurotic traits. Her uncle died of pemphigus. She was always a good pupil, not strikingly intelligent, but of good average. She finished her common school successfully and after her high school she also attended a commercial school where she counted among the better pupils. She had to go to work early and she took a position as clerk in an office where she fulfilled her duties to the complete satisfaction of her chief. There she advanced rapidly; she assumed responsible duties and earned correspondingly high salary so that she was able to maintain very comfortably her mother, who was living apart from her husband. She showed no peculiarities and displayed no neurotic traits, except that occasionally she suffered from migraine. There was nothing to indicate that she harbored the seed of so serious a mental disorder.

I undertook to investigate carefully the onset of this "attack" as her mother called the girl's illness. I found out that she had gone to the country for a three days' vacation, with a girl friend, to recuperate from the arduous labors of balancing the books at the office. She had taken a room at a hotel, sharing it with her colleague. After this excursion she returned home rather late in a somewhat depressed state of mind. When her mother asked her what was the matter with her she answered: "I have severe migraine and I want to go to sleep." Inasmuch as she had formerly complained of headaches at various times, her mother was not particularly alarmed at this complaint.

The real truth I learned from her girl friend for whom I sent

at once. They were accompanied on the excursion by a couple of young men who worked in the same office with the girls. This girl had already had a number of affairs with men and she had advised the patient to choose a male companion for herself. On the first day they went out together for a drive and she drank some wine, a thing she had never done before. Then they rented two separate rooms. Each girl went to her room with one of the men. Miss G. hesitated at first; finally went to her room with Mr. Z., but only after Mr. Z. promised not to touch her; he said that it was "merely a prank." What transpired in the room she could not tell. She did not think that Miss G. could possibly be "innocent" because "such a thing seldom happens among her acquaintances." On the following day she and her young man had to go back to the City while Miss G. remained at the hotel for two days longer with her male companion. After that Miss G. did not return to the office, but her companion, Mr. Z., did; and he told her that the girl "made a lot of fuss and was very insipid." She knew further that Miss G. was in love with the head clerk, but that the latter paid no attention to her whatsoever. It seemed a hopeless, unhappy love attachment.

I had Mr. Z. also call on me and I explained to him that, as Miss G.'s physician, I had to know the whole truth. I did not intend to make use of this knowledge and he would suffer no unpleasantness on account of any disclosures he may make. Her mother was not to know a thing because, being very strict in moral matters, she would not survive the truth. Mr. Z. was very hesitating in his answer, but finally he blurted out the whole truth. Everybody in the office knew that she was in love with the head clerk and was ridiculing her loving glances and her whole behavior towards the man. He had no idea that Miss G. was still a virgin; he thought that all she needed in order to be cured of her silly attachment was a man. Her resistance when they were alone in the room had surprised him very much. She refused to undress and slept in her clothes. Finally he roused her to slight tendernesses without touching her virginity. She kissed him, but would suddenly shrink back if he became too tempestuous in his attentions to her. Only during the third and last night he succeeded to prevail upon her *membrum suum in manum prendere* and to permit *ejaculationem inter femora sua.* But she was "as cold as an iceberg" throughout the procedure, declaring that the whole thing was "swinish." For a few fleeting moments her mind seemed confused and she exclaimed, "Alfred!

Help me!" (Alfred was the head clerk's first name. She made repeatedly similar outcries while she was under observation.) She was thus reproaching herself for being with the man in the room and for permitting him these liberties. (What would mother say about this if she knew it!) He tried to reassure her by pointing out that her virginity is not touched and to calm her by telling her that she does not know what true living means and that every one of the girls in the office has been many times to a hotel with one male colleague or another, without being so fussy about it.

His account seemed to me to have the ring of truth except the statement about the untouched virginity. I had the girl submit to a gynecological examination. The examination revealed a slight injury to the hymen which was otherwise intact.

Let us glance over the multitude of conflicts to which this unfortunate girl was subjected. She comes from a decent environment. Her mother had always preached to her that purity and the maintenance of sexual honor were a woman's highest rules of conduct. Her mother would have never forgiven her this conduct. This alone was enough to have plunged her weak mind into confusion. In addition to this, while in love with one man she had given herself to another. It is possible that she would have regarded yielding to Alfred in the light of a lucky adventure and she may have borne such an experience without any effects deleterious to her health. But under the existing circumstances she avenged herself on the man she loved for his inattention to her by giving herself to another. She found herself in a situation which meant as much as saying to Alfred: "Do you see? All this could have been yours, if you had only wanted it!"

A vague power stirring within her impelled her to yield in order to taste the great rapture of love's supreme sacrifice. At the same time the inner negativism prevented the proper flaring up of her libido. Her sexual objective was Alfred; and during the critical moments she could not break herself away from his image. Her moral inhibitions were strong enough to prevent not only the appearance of the orgasm but even participation in the fore-pleasure of sexual intercourse.

A woman bears nothing so badly as having to yield without achieving orgasm.

When a woman gives herself to her lover and she fails to experience during the act the anticipated gratification (either because the lover is not potent enough or because her inhibitions are too strong) she very frequently plunges into a peculiar mental state leading to periodic depressions, even psychoses, or develops neurotic symptoms, at least. Miss G., too, must have regretted that she sacrificed her virginity without having had this loss compensated by a correspondingly strong satisfaction. She must have also reflected that she had lost her Alfred forever. Alfred was single and she entertained a cherished dream that he would fall in love with, and marry her. A novel by Zola, *Au Bonheur des Dames,* which she had read with great eagerness, deals with the same theme. Why should she not accomplish what the poor little Parisian salesgirl succeeded in doing when she enticed the owner of the store to fall in love with her? But now all her air castles had crumbled like a house of cards. What could she offer to Alfred,—now that she did not have her virginal purity to entice his love!

Conflicts of this character press stubbornly for solution. She escaped from them by fleeing into the darkness of insanity. She abandoned the world of reality, where all hope was lost to her, to sink into the realm of eternal dreaming where she could pursue the phantoms of her happy memory along with the shadows of the past.

We may confidently assume that this young woman may have eventually married a man without loving him and nevertheless her health would not have broken down because under such circumstances she would not have been troubled by any moral inhibitions or burdened with self-reproaches over her "loss of honor." This case illustrates also the dangerous character of the advice given by some physicians and inexperienced psychoanalysts who tell their women patients to give vent to their sexual propensities in order to get well. Such counsel is as superfluous as it is dangerous. For in every instance the instinct takes care of its own gratification, without a doctor's advice, in accordance with the subject's state

of inhibitions. Where the inhibitions are too strict authoritative advice may temporarily cancel the current defence reactions; but the inhibitions only flare up with vengeful force later when the gratification fails to compensate properly for the loss of the ethical standards thus sacrificed. My professional experience impresses me day by day more strongly with the truth of this observation. Here is another case which fortunately ran a milder course:

CASE 18. At the request of the family I visited Miss K. L. at a local sanitarium for nervous disorders. I was told that Miss L. had "overstrained" herself with business cares and that for some time—about two weeks—she had been low-spirited and very depressed. She cried often and could not sleep. When her mother asked her why she cried she answered that she herself did not know why. It relieved her feelings to a certain extent if she cried. Suddenly she began to have hallucinations and failed to recognize her environment. While in this state of mental confusion she jumped to the window and tried to throw herself out. A psychiatrist was called in consultation and on his advice she was taken to the sanitarium, where her condition grew rapidly worse. She called for the members of her family and implored them tearfully to forgive her. She did not want to be locked up. She wanted to be taken home. Finally the visits of relatives so excited her that the attending physician had to interdict them. Now the family was in despair; nobody knew how the patient was getting along or what next to do with her. Moreover the family's slender resources did not permit maintaining the patient in the expensive sanitarium indefinitely.

I found the 23-year-old girl sitting up in bed. Her hallucinations were so vivid that she paid no attention either to me or to the attending physician when we entered. She had a remarkable, unforgettable appearance during her state of hallucination. Her face depicted abject fear and horror. She held her hands stretched out in a gesture of defence. Her limbs were crossed and they twitched vigorously. She was shouting: "Don't you touch me! No! No! No! You villain! Such men as you ought to be locked up! It hurts! It hurts! Oh, how it hurts!" Then there followed some unintelligible mumbling,—a word mixture which I could not decipher. Suddenly her whole facial expression changed. Her eyes lit up, her lips pursed in the manner of kissing some one, her limbs ceased twitching and assumed

a straddling position and she gave forth outcries which suggested delight and rapture and love. Only a few endearing names could be made out in the midst of her words, such as, "sweet mousie," "dear child!" Finally the attack ended in a subdued but persistent weeping.

It was plain to me that this was the repetition or rehearsal of an occurrence. I could easily surmise that the episode thus dramatized was an act of seduction. I emphasize again that the scene was reproduced with praiseworthy dramatic artistry and I did not understand how the other physicians could have failed to see the connection. But it happens that our school-trained psychiatrists are often blind with regard to all the mental relationships which do not bear directly upon the clinical diagnosis. It is for this reason that these relationships are often overlooked, although they force themselves to the attention of any careful observer.

In this connection I may mention that such hallucinations change little by little, undergoing, as it were, a process of degeneration. For this reason it is often difficult to trace the mental root of a tic or of a hallucination. In the end a single motion may be all that remains of the original episode as rehearsed and this in turn may be further fixed, thus giving the picture of a catatonic rigidity. The earlier one sees such hallucinations the easier it is to recognize the meaning of the symptomatic picture.

Subsequent investigation actually revealed the relationships which I had suspected. She had a very intelligent sister who was engaged to a young physician. This colleague devoted himself zealously to the investigation of the earliest traces of her difficulty and he brought to light the following facts:

On the day when her depression had first set in she had gone to inspect a building in the process of construction accompanied by a male colleague from her office where she worked as a model. On that day she was alone with that young man for a long time. Neither of them returned to the office that afternoon. On the following morning she reported herself ill, so that she no longer saw her colleague. He called on her at the house several days later. At first she refused to see him because "she was not presentable enough to meet a visitor," but finally she let him in and thereafter for a brief time she was in better mood so that the mother asked the gentleman to call often. The girl's hallucinations set in after his third visit. It was then that she made her unsuccessful attempt at suicide.

At first this married man refused to disclose to the patient's prospective brother-in-law any facts, contending that nothing had occurred between him and the girl. But finally he admitted having kissed her while they inspected the rooms in the building under construction.

On the occasion of a second visit to the sanitarium I was impressed by the fact that the patient kept pushing down her nightgown, as if it were a dress, at the same time continually repeating the exclamation, "Don't!" I was also informed by the family that the girl had not menstruated during the previous two months. (Among hysterical women menstruation frequently ceases after a sexual episode without the occurrence of pregnancy. Very frequently the fear of pregnancy is responsible for the suppression of the menstruation. Any one unfamiliar with the psychic determinants of physical states may easily overlook such relationships and will ascribe the amenorrhea to anemia or some other organic condition.) Based on my professional experience I was able to hold out in this case the expectation that with the onset of menstruation the woman's condition would improve. I endeavored to secure the woman's confidence and I succeeded in calming her without delving into the causes of her illness. When she became more quiet and her hallucinations abated I advised that she be taken away from the institution. Such patients should come to themselves in the midst of their customary environment; they may be taken to a country place to be placed there under private care, but they should never be kept at an institution for the insane. The thought-feeling: "I am mentally deranged!" "I am locked up!" or "I have been locked up!" has a very deleterious effect. In many cases it is possible to achieve a cure, leaving the patient unaware that internment at an institution had been found necessary for a time.

This happened in the present case. The girl was taken home, where she calmed down at once. Then her sister took her to a country place, and there she recovered completely, much to the satisfaction of her family. She is now working at another place and is very active. She never refers to her past. She gives the impression of wanting to forget everything. It is characteristic that she keeps all men at a distance and has even rejected an earnest marriage offer.

Does she know that she has lost her virginity? I have never asked her; nor have I had her examined. I can only

assert, on the basis of my professional observation, that many young women remain single, notwithstanding frequent opportunities of marrying, on account of some experience in their past which induces them to avoid the bridal-night test. But this subject will be taken up later.

In this case too I was able to determine through the interpretation of the dreams that the girl's experience had not yielded her satisfactory sexual orgasm. On the one hand her inhibitions troubled her, her self-reproaches weighing heavily on her conscience; on the other hand she was tortured by the thought: "What did I get in exchange for my innocence? I have sacrificed my virginity and have blotted my future for nothing!"

Here again we have a case in which the first experience might have inaugurated a psychosis. Were the attendant circumstances more favorable in this case or was the girl's constitution better balanced so as to favor health maintenance? I do not know; I merely record the fact which seems to me to throw some light on the psychogenesis of acute mental confusion.

The next case is particularly noteworthy because it shows the development of a serious psychosis following a sexual trauma, although a disorder of the hypophyses was also clearly discernible as the physical background for the mental disorder. We know that the hypophyses bear important functional relations to our sexual life. Frequently the earliest signs of a hypophysial disorder are impotence, amenorrhea, sexual frigidity or excitational states of the sexual life. I dare not attempt to determine the part actually played by the sexual trauma in starting the disorder.

CASE 19. Miss I. W., 27 years of age, a very corpulent girl, suffers for the past 1½ years from various paranoid states. She wails that everybody is watching her on the street and is deriding her. Some persons have gone so far as to whisper when she passes by: "There goes that common whore." . . . She has overheard a neighbor tell her servant girl that she was nothing but a common shameless person, no better than an ordinary prostitute. She hears voices all day long. Among other expressions the voices say: "You are a common homosexual 'Shanter'! (Jew-

ish jargon expression for prostitute.) You vile masturbator! The whole world knows that you are masturbating!"

From time to time she goes through severe attacks of anger, during which she accuses her parents as being responsible for her condition because they have failed to train her properly and have permitted her to drift into becoming no better than a whore. Several times she has attempted to strike her mother. Her father has enough influence on her to calm her. She is never alone in the house. Either the father or the mother must stay with her for her own protection; otherwise she would be overwhelmed by feelings of dread which, according to her account, are unbearable.

She also claims that she is turning into a man; this change is going on slowly but surely. Although she has gained in weight, her breasts have lost their former width. (The mother also corroborates this observation.)

Her face shows a marked growth of hair. Menstruation has failed to appear since the onset of her illness. X-ray examination discloses a fairly marked increase of the hypophyses.

The psychologic examination of this case brings out many very interesting new features. First she accuses a woman neighbor as the instigator of various plots. This woman, who has a fine, good husband, so the patient claims, meets a lover during the husband's absence. Because the patient has observed this, the woman persecutes her most vehemently; she makes faces at her, knocks on her walls, etc. The always-present homosexual component of paranoia (the picture was very typical) comes very clearly to surface. The woman neighbor is "strikingly pretty" and she likes her very much. She thinks it is quite natural that this woman should be loved. A few days ago she saw her naked. (Hallucination!) Her body was of majestic beauty and marble-white. If she herself were truly a man she would have no hesitation.

This account she follows with reproaches against her mother for having neglected her training. (This is not true at all!) Finally she discloses an occurrence which ushered in her illness. She became acquainted with a married man who met her often on the street and accompanied her on walks. After some hesitation she finally accepted his invitation to visit him at his home. The first time they merely kissed; also, she uncovered her breasts and permitted him to kiss them. The second time he begged her to undress, promising he would not harm her. After some strug-

gle she did so and he carried out *cunnilingus* on her. But there happened also something else which she could not possibly disclose. It was something too horrible and I would never want to speak with her again if I knew what that was. After a few sittings she finally confesses that the man compelled her to carry out *fellatio* on him.

She was to call on him again three days later. On the way she noticed that the people on the street looked at her in a queer way and ridiculed her. She also thought she heard them make remarks about her person: "There goes the horrible whore to meet her lover!" She tried to ignore these strangers and to laugh in their faces; it was beyond her powers. She exerted enough self-control so as not to burst out crying and ran home. That was the beginning of her illness. Since then she did not trust herself out of the house; soon she began to notice the growth of hair on her face, the thickening of her fingers. . . .

I regarded the whole story as a hallucination. But the date corresponded with the facts as given by her father. She bound me not to tell a word to her parents. After confessing to me this alleged experience she began to feel better. She had forgotten the occurrence altogether and it had come back to her mind only in the course of our professional sessions. It was her mother's fault; a girl should not be allowed to go out of the house alone. If she had had a governess this misfortune would not have happened and she would be a decent girl to-day. Everybody knew about her experience. Her lover told it to his landlady and now the whole town knew it. Everybody talks about it on the street, everywhere. If only her parents would not find it out. Her father would not live through it. Her mother would commit suicide. I must give her my word never to mention it to her parents.

On the following day her father called on me. The daughter in tears told him everything. He was badly broken up and could not believe it. But his daughter's account was so precise that he has resolved to look up Mr. X. and have a talk with him. Perhaps the whole thing is but a dream. If not, he must find out how far matters had gone with his daughter.

I warned him against this step. He might make himself ridiculous. He would not be held back.

In a few days the father, much to my surprise, called on me to report that the man acknowledged being in love with his daughter;

he admitted that she had called a few times at his house and that they indulged in display of tenderness, but denied having jeopardized her virginity. Moreover he was now divorced from his wife and ready to marry the girl, whom he truly loved.

The father wanted to know whether it was safe for the girl to marry in her present mental state. I gave a negative answer. Notwithstanding this he communicated the marriage offer to his daughter, who rejected it on the ground that she "would not marry such a hog."

After that I gave up the treatment because the patient could not be induced to come to my office and I told her father that I could not look forward to any satisfactory results.

Nevertheless a half year later I heard that the patient was much calmer and that she occasionally left the room. Her physical condition remained the same as formerly, but at least it did not grow worse.

This case is particularly interesting. The question arises whether the internal-secretion disorder would have developed if she had not gone through the experience mentioned above which shook her whole psyche. After that experience she suffered also from stubborn vomiting. (Expression of unconscious disgust!)

The outbreak of a paranoia after the first traumatic experience is described also by Freud in his *Mitteilung eines der psychoanalytischen Theorie widersprechenden Falles von Paranoia* (Report of a Case of Paranoia Contradicting the Psychoanalytic Theory, in *Sammlung kleiner Schriften zur Neurosenlehre*, IV Folge, Heller & Co., 1908).

A woman employee of a large institution who felt a strong attraction for the woman under whom she worked visited at his home an elderly clerk after he had promised to protect her virginity. This visit led to bodily exposures and to embraces, but there was no coitus. The sound of an alarm clock and the accidental meeting on the stairway, when she left the house, of two men who were carrying an instrument led her to infer that she had been watched and that the love scene had also been photographed.

This was her first account.

But on the second visit she told Freud that she had visited the man once before this painful occurrence took place; nothing suspicious had then happened.

On the following day she saw the man in question talk in subdued voice to the woman under whom she worked and who "had grey hair like her mother." This made her certain that he was telling the woman about their love adventure and it was enough to convince her also that he was intimate with the forewoman.

In this woman's case too the neurosis broke out when she encountered her first "unmoral" experience. Being obviously in a state of homosexual fixation on her mother (or the mother's Imago, the forewoman), the mental picture of the beloved woman pursues her during the love adventure and is projected outwardly. She is excited, as are many urlinds, by the fantasy that a man (in the present case the clerk) possesses her love objective (the forewoman,—the mother). She would like to be a man and enjoy intimacy with her mother. Her insufficient libido and the absence of orgasm are apparently explainable by her fixation on the mother. Without this experience the paranoia would have probably not developed.

We are as yet too ignorant of the mutual relationships between mind and body to be able to draw definite conclusions. We know, for instance, that care and worry and pressing troubles may bring on liver disorders, particularly icterus (jaundice). Envy actually turns one yellow. Noorden has called our attention to the relationship between emotional disturbances and diabetes. According to his view the emotional disturbances affect the adrenals and in this manner they influence the function of the liver. Whereas the influence of excitations on the psyche of nervous individuals is perhaps exaggerated, the excitations serving in a certain sense as necessary stimuli, it cannot be denied that severe depressions or long-continued care and worry and latent excitational states exert a strongly deleterious influence on the human organism. I need only call attention to the observation, corroborated by Boas, that during the world war many cases of emaciation showed no physical cause.

The relationship between sexual experience and the onset of a depression is illustrated with particular clarity by the following case:

CASE 20. In April, 1915, I found Miss H. B., 25 years of age, in an unkempt state in her room, distracted, silent, negativistic. From her previous history I learned that she had taken a journey to Italy accompanied by a woman friend and had come back "changed but animated." Little by little she drifted into a severe depression. She hesitated to leave her room and all day long she would not speak a word. On the advice of a famous psychiatrist she was taken to the observation ward, where her condition was diagnosed as "dementia præcox." She was then transferred to a sanitarium, where her condition grew rapidly worse. She heard voices insulting her; everybody derided her; the patients carried on unbelievable doings and uttered the vilest words. She implored her parents to take her out of that "hell." Then she was taken to a country place among relatives. There she sat silently in a corner, refusing to go out of the house. She again believed that everybody was talking about and deriding her.

I succeeded in gaining her confidence and she began to speak to me a few words. I suspected at once that the germ of her condition must be sought in her relationship to others. Therefore I requested her piano teacher (a famous artist) to whom she was engaged, to tell me the truth. He then confessed to me that he had gone secretly to Italy there to meet the young woman. Her girl companion remained in Florence while they journeyed together to Rome. There, after a long struggle, she gave herself to him on his promise that he would marry her and that he regarded her as his bride.

In the light of this many of her vague utterances became intelligible to me. Having lost her virginity she felt herself injured, damaged, unclean, humiliated; she thought all the world knew about her relationship. The man also told me that in Rome she suffered frequently from "spells of weeping" for which she could give no reason. At the time she thought she was "weeping with joy." She broke into a particularly severe attack of this meaningless weeping when she met accidentally in Rome N., her old teacher, for whom she had once entertained a slight affection.

Tentatively I concluded that the woman would get well if the man to whom she had given herself should marry her. In my professional experience I had come across a number of similar

instances which seemed to justify a suggestion in this sense. The man agreed at once, stating that he would have done so long ago if the young woman herself had not postponed the marriage.

She on her part did not seem to pay particular attention to the suggestion. She did not say "No!" On the other hand she failed to manifest the joyful assent which goes with the prospect of fulfilling one's secret desire.

In the course of her speaking out, her condition underwent a great change. Presently she attempted to leave the house for short walks. I succeeded in convincing her that the voices she heard were dictated by her inner self. She started again to sing and to play the piano. Finally she confessed to me everything which I had already learned from the man. Now she displayed towards him openly her deep dislike and hatred. (In this case, too, the woman reproached her parents, claiming that they did not understand her and that they failed to bring her up properly. The one great reproach back of all these criticisms was that they permitted her to go to Italy alone.) Presently she confessed to me that she never experienced complete gratification of her yearning while in the man's embrace; that he roused her without satisfying her. (He suffered from premature ejaculation, like so many artists. The erotomania of many artists is psychical rather than physical!) She loved only her first teacher, N., who, much to her chagrin, paid no attention to her. She turned from him out of spite and tried to make herself love the other man.

Perhaps this love affair would have endured if he had been able to induce orgasm in her. But as things stood she had sacrificed her virginity without the compensatory gain of gratification. The important theme of "imaginary love" I shall take up in a later chapter.

That her condition was not "constitutional" is shown by the patient's subsequent history. She found a lover in whose arms she was happy and who was unprejudiced enough to marry her, although she had told him everything. She is entirely well. The diagnosis "Dementia Præcox" was wrong. Her condition belonged to the category of innumerable emotional psychoses which arise after similar sexual traumata.

I could quote a number of other clinical illustrations from my professional experience showing similar relationships. For the present I think it is enough to call attention to the

facts and I advise my professional colleagues to look for similar determinants in cases of this character.

In all these cases we find an extra-marital experience. The psychic conflict between instinct and repression was extraordinarily acute, involving a breach of moral inhibitions.

We now turn our attention to the traumata which do not involve a breach of ordinary moral inhibitions but which nevertheless lead to serious consequences.

Such a shock is the wedding night, especially if the woman goes through the experience without experiencing orgasm.

In my professional experience I have found that even the wedding night experience may amount to a serious trauma or mental shock; that it may lead to a complicated neurosis or mark the onset of a psychosis. Sometimes the psychosis actually breaks out during the wedding night, an occurrence well known to all experienced psychiatrists. This is particularly the case with marriages dictated by reason and in which instinct fails to play its rôle.[2] The disappointment on account of the anæsthesia, a persistent vaginismus, the vaginal spasm expressing the subconscious resistance, or the man's unadroit handling of the situation may lead to most serious consequences. Even healthy-minded women may be shocked out of their balance by the bungling of a neurotic husband.

Almost typical of all compulsion neurotics who suffer from morbid doubt is the thought that the bride is not a virgo intact. Many of them brood silently over the subject, while others express their doubt regarding the bride's virginity, although there may be no objective signs to corroborate their suspicion. These sufferers are dominated by a powerful affect; and affects always outweigh the intellect or reason. Thus there is brought on a mental state which I have called "affectative weak-mindedness" and which manifests itself during critical occasions.

In this connection I reproduce here the interesting case which I have recorded in my *Nervous Anxiety and Allied Mental States:*

CASE 21. A woman 36 years of age suffers from pains across "the small of her back" for the past 14 years. These pains are so unbearable that she is forced to stay in bed for weeks. During

the past few years the pains have irradiated also across the abdomen. A famous gynecologist stated that the pains were caused by adhesions and suggested an operation (laparotomy). She calls on me for consultation. Finding that the objective examination reveals no organic disorder I inquire into the psychogenesis of the pains. A remarkable fact is thus brought to light: She is unhappily married to a neurotic. He married her not through love but on rational considerations; and now he tortures her for unconscious reasons; punishing her on account of his thwarted desire to make a home for the girl he really wanted. She felt the great pains in her back for the first time during their wedding night. On that occasion, during the defloration, which caused her considerable pain, her husband exclaimed: "You have deceived me! You are not a virgin!" She had almost completely forgotten this painful episode. She never refers to it. But her pains in the back represent the fixation of this unpleasant episode. Her illness is her vengeance on the man. The various cures have cost him considerable money. This is the punishment meted out to him.

After the discovery of this psychogenetic root (in seven days!) her pains disappeared completely. They reappeared after a serious quarrel with her husband. But the pains were not as severe as formerly and in two days they disappeared once more, never to trouble her again.

This woman was anæsthetic during the wedding night and she remained in this condition throughout her marital experience. She is happy when her husband "leaves her alone." She has never forgiven him the insult of doubting her virginity and will never forgive him this offence. The wedding night was for her a terrible mental shock which has influenced her whole life.

CASE 22. A woman consults me for various nervous symptoms and particularly on account of her complete sexual frigidity. Before her marriage she was normal in every respect. During the wedding night, her husband, after uncovering her, exclaimed: "Oh! How stubby and thick your limbs are!" Then he tried to carry out intercourse. She felt only pain and remained wholly frigid during this attempt. She was similarly indifferent during his subsequent attempts at coitus. For this reason her husband finally kept away from her; they renounced all sexual relations

altogether. She knows very well that the slighting remark he made about her during the wedding night alone was responsible for her sexual frigidity.

Freud reports a very interesting case of compulsion neurosis, which illustrates very clearly the significance of a bungling behavior during the wedding night. (*Zwangshandlung und Religionsuebung,* in *Sammlung zur Neurosenlehre,* zweite Folge, F. Deuticke, Wien u. Leipzig, 1909.)

CASE 23. A patient had the habit of running from one room to another where a table was standing. After straightening the tablecloth in a certain way she would ring for the servant girl, who had to step in front of the table, and then she would dismiss her with some irrelevant request.

While attempting to find an explanation for this compulsion it occurred to her that the tablecloth had a certain spot of wrong color and that she always rearranged the tablecloth on the table so that the spot would catch the girl's eye when she entered the room.

This compulsive act was the reproduction of something having to do with her wedding-night experience. Her husband proved impotent during the wedding night. He approached her repeatedly to attempt intercourse, but in vain. Being ashamed of the servant girl who would make up the bed in the morning he poured some red ink on the bed-sheet to suggest blood-spots. Her compulsion neurosis repeated this incident. "Bed and board" (in German, "table" for "board") is an expression for marriage. The table was to her a symbolic substitute for "bed." Table-cover stood for bed-cover. The spot suggested the red spots.

Does not this case illustrate clearly the rôle of late sexual traumata? Does it not show the significance of the wedding-night experience in the causation of neuroses? In the case of a woman of weaker constitution this experience could have induced the outbreak of a psychosis.[8]

We may calmly assert that the future course of marriage is determined largely during the wedding night. The woman never forgets the art and manner in which she is treated by the man on that occasion; how he introduces her to the mysteries of love; how he overcomes her initial resistance. I have

repeatedly heard words of appreciation expressed by women who said they would never forget their husbands' fine behavior. They remain grateful even if subsequently he disappoints them.

Her first yielding is a momentous experience for the woman. A woman never forgets the first man to whom she has given herself.

If she was gratified she is always grateful to him. Her first gratification then remains unforgettable. A trace of that love always persists in her heart. It perseveres even though subsequently the man disappoints her or makes her unhappy; perseveres long after she loves another.

On the other hand a woman never forgets a man's bungling conduct during the wedding night. If he proves impotent she always feels a certain contempt for him. If his conduct is rough then he has killed her love for him, he has forever dislodged himself from the path which leads to her heart.

A feature common to the cases which I have described thus far in this chapter is the fact that all the women concerned have given themselves without love. Their marriages were loveless matches. Their husbands too entered the matrimonial bonds without the allurement of psychic love. The men were enticed merely by the physical attraction; the psychic determinants were absent.

In such cases the injured soul, of course, avenges itself; either the individual becomes ill or he fails to attain orgasm, the gratification which nature has devised as love's premium.

The future state of marriage is determined by the wedding-night experience also for the man in the case. Sometimes it happens that the man lacks neither skill in the art of love nor the delicacy and adroitness required by the occasion, but that the woman prevents successful intercourse. She is tremendously afraid, and refuses to cooperate at least to the extent of releasing her thighs. If the man succeeds in overcoming this resistance, his efforts may be thwarted next by a powerful spasm of the vagina, a condition which expresses a categorical negative and which we shall take up in greater detail in the next chapter For the man too the wedding night sometimes amounts to a severe ordeal and shock. But the trauma is gen-

erally not so serious for the man as it is for the woman, whose fancy has preoccupied itself innumerable times with the wedding night, weaving around it the highest expectations.

There is much more to be said on this subject; much that is unpleasant and depressing. Where and how do boys and girls learn about love? How seldom the first dissonances which embody the leitmotives of life dissolve into beautiful harmonies! How few the fortunates who succeed in their effort to attain love that is true, strong and genuine,—the love that fuses soul and body into an inseparable unity!

V

THE PSYCHOLOGY OF THE FRIGID WOMAN

An idle controversy among many writers revolves around the question whether man's *voluptas* is greater than woman's during *congressus sexualis*. Even serious-minded authors devote to this question greater attention than it deserves. We may state briefly that most writers decide this question in favor of the woman. This accords also with popular belief, as is shown by numerous sayings. In the quarrel between Zeus and Hera, according to Greek tradition, Teiresias decided that the latter's feelings were "nine times stronger" than those of her divine spouse; whereupon the angered goddess struck the umpire with blindness, a symbolism which is meant to indicate that he failed to see the truth. . . .

The passionate woman plays a great rôle in the popular imaginative literature. On the other hand references to the frigid woman are curiously rare in our scientific literature.[1] The best account of this subject we owe to Otto Adler.[2] This writer attempts to give a statistical account of *anæsthesia sexualis feminarum*. Guttceit states:[3] "Among ten women four felt nothing *in coitu*, participating in the act without any pleasurable sensation during the friction of the sexual parts and without the suspicion of a climax on their part during the man's ejaculation." Debrünner[4] reckons the proportion of anæsthetic women as high as 50 per cent: "Over 50 per cent of our women in Eastern Switzerland know nothing of the sexual libido," he states, basing his conclusion on repeated inquiries bearing directly on this subject. Adler regards this percentage rather too high as a broad average. Taking the *anæsthesia sexualis feminarum totalis et partialis* into consideration he believes that 30 to 40 per cent is a more correct average.

These few data are enough to indicate the significance and enormous prevalence of sexual anæsthesia among women. At

any rate I like to point out in this connection the difficulty of obtaining reliable statistical data on this subject. For in sexual matters the testimony of women is unreliable. They think their sense of modesty requires them to deny their libido. At first upon inquiring into these matters I was accustomed to hear the usual stereotypic denials: "No . . . I am not that kind of a woman; 'that' does not interest me in the least! I am glad when my husband leaves me in peace." Other women prefer to think of themselves as frigid, etc. Only on inquiring more closely we find that these women testify falsely out of a sense of shame. If their confidence is gained, as is necessary in psychoanalysis, one finds out that they did not tell the truth. Many women who describe themselves at first as cold and indifferent about sex subsequently admit being of a warm, or passionate nature. Women tell the truth only after they have known the consultant for some time, if they like him, but only if he gains their confidence and—this is of utmost importance —only if they are certain of not losing his respect after he learns the truth. For it is still considered brazen to admit one's healthy interest in sexual matters. For this reason statements obtained during the first visits are unreliable.

Statistical data on the subject vary so widely because it is not possible to get at the truth except through persistent and accurate inquiry. If I confined myself to the first statements of the women patients the percentage of anæsthetic women would be around eighty. But if I base the calculation on my professional follow-up inquiries the percentage is extremely low. Moreover the character of the available material also enters into the situation. Very few healthy women are anæsthetic, while among the neurotics most women are so. Inasmuch as at the present time my professional experience is largely confined to neurotic women I find the percentage of anæsthetic women relatively very high. The proportion among my female patients amounts to over 50 per cent. Indeed, according to my professional observation, *anæsthesia sexualis* probably plays the greatest rôle in neurosis. An increasing number of women consult me on account of their anæsthesia. They heard that sexual intercourse induces immense gratification. They cannot understand this. On their part they remain frigid during the

act, except, possibly, for a slight pleasurable sensation. Or they complain of pains, indisposition and nausea. There are numerous intermediary stages and degrees.

Sexual feeling may be entirely absent. The woman may miss both the forepleasure and the orgasm. Or the forepleasure may be great without leading to any orgasm. (This is the most common form met by us as specialists.) The women admit that they are glowing with yearnings, that they crave the orgasm, but complain that they are unable to attain it. Once in a while they have an orgasm, but this happens only after considerable effort. Many women acknowledge a vague and rather diffuse pleasurable feeling. It is to be noted that in numerous instances the orgasm becomes split up, as it were, and fuses with the forepleasure. The forepleasure of such women consists of a series of diminutive orgasms, so that their *anæsthesia sexualis* is not genuine. Sexual intercourse fails to satisfy these women only because they expect more than they can get out of it; they look for a sexual climax which they are not capable of achieving. They deprive themselves of the orgasm because they fail to yield completely to it at the right time, thinking: "Not yet. It shall come stronger than this!"

Other women remain frigid throughout the intercourse. They barely perceive a tickling; perhaps an indescribable, delicate thrill comes over them; a desire to be fully roused; but that is all which they can achieve with their utmost efforts. We must therefore differentiate:

1. *The absolutely frigid woman.* She experiences neither forepleasure nor so much as the rudimentary stages of the orgasm.

2. *The relatively frigid woman.* She experiences orgasm very rarely or the orgasm is weak. The craving is also weak.

3. *The passionate-frigid woman.* The woman who in spite of great longing and keen forepleasure is unable to achieve orgasm.

Before discussing these individual forms, we must acknowledge that a consistent account of the causes of this condition is not possible. The problem is so complicated that it must be viewed in its totality. We should not lay particular stress

on the three forms under which the condition presents itself. This is not practical, for one thing, because woman is not consistent as a type. This is the first fundamental rule which I must particularly emphasize. The numerous interesting *bon mots,* proverbial sayings and clever studies about women suffer from the defect of assuming the "type woman" as a unit. We are learning to pay attention to bisexuality as a fact. We know now that all human beings are bisexual. Every individual is a mixture of man and woman. This principle, once understood, is enough to indicate that mankind displays innumerable gradations, intermediary stages and variations from the full-woman, embodying the highest percentage of "gynecin," to use the term adopted by Magnus Hirschfeld, who views the problem of bisexuality in its chemical aspect as a disorder of the internal secretions, to the male-woman, whose system is overstocked with "andrin." Here we have a link connecting the problem with its physical basis and leading us into the highly conjectural field of organic "predispositions." In this connection we may refer to physical infantilism, the child wife, a type brilliantly described by Wittels in his monograph, *Die Sexuelle Not.* All such organically determined forms combine and fuse with the psychical. Indeed physical and psychical hermaphroditism are parallel developments; infantilism of organic character, as shown by arrested development of the genitalia—women of this type are usually sterile, their menstruation is scant, the period of flowing brief, their uterus small, like that of a child, etc.—dovetails with a psychic infantilism which may be so extreme that I have called "The Eternal Suckling," a certain type which I have described in my work on *Psychosexual Infantilism,* where all the various forms of female frigidity are considered more fully.

The disposition to neurosis seems to rest on the combination of two factors: a powerful instinct-urge and a strongly accentuated bisexual trend.

The fact of bisexuality in itself explains much of the problems due to *anæsthesia feminarum,* though it is far from explaining everything. Nothing would be more futile than to attempt to find a single key with which to unlock the solution to this problem. If this were possible the solution would be

simple: one would say that anæsthetic women are merely homosexuals whom men are unable to satisfy at all.

This is true of a certain limited number of cases. But even in these cases we must expect to find compromise formations. The most "mannish" woman may possess sufficient "gynecin," or "W," to use Weininger's term, to achieve orgasm during intercourse with a man endowed with similar physical characteristics and psychical propensities. It is certainly a fact that a strongly emphasized bisexuality interferes with the normal course of one's love life. The conditions determining the onset of orgasm are much more restricted. The highest orgasm is attained only when the individual's hidden sexual aim is fulfilled. If a woman is a *tribade,* though unaware of her homosexuality and unconsciously longing primarily for a woman as her sexual objective, then only a man possessing pronounced female characteristics will be able to release her orgasm. Hirschfeld, for instance, describes in his book, *Die Transvestiten,* a woman who achieved the highest sexual gratification when her male companion attired himself in female dress. This is one of the masks of homosexuality which I have described at length in *Autoerotism and Homosexuality.*

Unconscious homosexuality is a fact which explains many cases of *anæsthesia sexualis feminarum.* But in the first place we must bear in mind a certain distinction. I use habitually the term unconscious, thus following the custom of the Freudian school. Are the homosexual tendencies of these women truly unconscious? Have they really no inkling that what they actually long for is a woman, that they would like to be in the man's place? This is not to be taken literally by any means. Many of these women admit having been at one time more or less aware of their homosexual tendencies. But they were unwilling to face the fact. Thus I conceive repression to be not so much an inability as an unwillingness to see the truth. The fact is not *Nichtgewusstes, i.e.,* something these women do not know; it is rather *Nichtgedachtes,* to use Klages' expressions, *i.e.,* something they do not want to know. Generally these women have been aware at one time or another of the great attraction for women which obsesses them. Unwilling to acknowledge this fact, they turn their

yearnings the more eagerly to the male. This type, the woman who is eager to find gratification in the man's embrace but cannot, will be found described at length in one of the clinical analyses included in this work. She is the Messalina type, the prostitute type, the woman who is always frigid in the man's embrace and who is therefore always able to exert complete control over him and to master the situation. The corresponding male type, the "rounder," whom I have called the Don Juan type, will be found described at length in my work entitled, *Autoerotism and Homosexuality.* Women also display a "flight from woman" which may assume the strangest forms. This flight from homosexuality is well illustrated by the following case:

CASE 24. Miss Louise K., 30 years of age, seeks my advice for a very perplexing trouble. As soon as she comes near anybody she feels most unpleasant intestinal sensations. Intestinal gas begins vehemently to stir and the noise is often audible. When the gas is not heard there is danger of an escape of flatus over which she has no control, thus rendering her appearance in company impossible. She is driven almost to worse despair by another difficulty which complicates this strange intestinal disorder: She is unable to move her bowels any more except to the accompaniment of this intestinal rumbling. Thus her day is filled with thoughts of bowel movements, flatus and intestinal rumbling. Her day passes as follows: In the morning, on awakening, she begins to day-dream about the various men of her acquaintance. This she calls her "warming up." She pictures herself enjoying the company of these men undisturbed by her bowel symptoms. These day-dreams she carries to the utmost extreme, picturing to herself marriage and sexual intercourse, childbirths and various other strange adventures. She never indulges in "baking" with a woman. Such a thought never enters her mind. Then she gets up and goes through a thorough washing ceremonial which takes a couple of hours. The function of moving the bowels seems to her a symbol of purification. If she has a thorough bowel movement she feels properly cleansed. For a time she was taking large amounts of purgatives, especially if she expected to go in society. Afraid of being found "smelly" she would scour her bowels so thoroughly with purgatives that before venturing out of doors she had to take large doses of opium to check diarrhea.

These foolish habits—the taking of drastic purgatives and checking their overeffect with opium—she learned in a sanitarium. As a result the following remarkable condition developed: Without the aid of purgatives and the accompaniment of anxiety she could no longer move her bowels. The anxiety centered either on a man or on a woman. In the morning her first thought was: "Whom shall I use as a 'purgative' to-day?" It had to be a person towards whom she was not indifferent. Full of tension she would go to the breakfast table, if she lived in a boarding house, a sanitarium, or a hotel, to sit down near the person she had chosen as her anxiety objective. But she could not be too close to the person or she suffered such tortures that she had to leave the table in the midst of her breakfast. While living at home one of her brothers or a sister, even her mother or her father, served in this manner as "a purgative." While eating breakfast her bowels would begin to stir most vigorously (without gas rumbling) the intestinal agitation becoming truly unbearable. She began to fidget, her face turned red and she ceased taking part in the table conversation. She controlled herself until she could endure the torture no longer. Then she was sure of results. She would suddenly leave the table to rush to the toilet, where she attended to the ceremony of bowel "cleaning" with more or less success, depending on the degree of her agitation. This "cleaning," like her washing ceremonial, was a symbolic act meant to render her pure again. If she sinned at the breakfast table she could cleanse herself at once by the adequate punishment involved in the mental anguish of dwelling on the sinful thoughts.

Two tendencies struggled for supremacy in her inner self: the longing for purity and a glowing yearning for sinful pleasure. I shall introduce a number of illustrations showing that frigid women are usually a combination of "prostitute" and "nun." Again and again asceticism is interwoven in the structure of sexual anæsthesia.

Thus our patient became accustomed to attain her bowel movements through a form of sexual excitation. It is noteworthy that already at this stage she was able to obtain the desired excitation through persons of either sex. If the housekeeper or a woman acquaintance sat near her at the breakfast table she achieved the same excitation as when Mr. X. or Mr. Y. was in the room. Always the fear of exhaling a bad odor played a great rôle in this connection. Unfortunately Mr. X. suffered from a nasal catarrh, and he had the sniffles; consequently she could not get her ex-

citation in his presence because he could not smell. Miss N. uses strong pomades. At the sanitarium it was said that she does this to cover an unpleasant body odor which she exhaled. Our patient promptly loses her anxiety in the presence of Miss N. and the latter can no longer serve her effectively as a "purgative." She herself uses no perfume because if she did she too would be suspected of being compelled to adopt this device in order to hide the offensive odors about her body. But the pretext is flimsy. We have already pointed out that her intestinal irritation was erotic in character. It constitutes her form of sexual gratification. No person thinks all day long about the excreta unless he finds in the "anal function" his secret gratification. The rank bodily odors constitute a compromise representing not only self-punishment and a pleasure premium; they represent also a protective defence reaction.

The sense of self-punishment was easily brought out in the course of the psychoanalysis. Once at school she laughed out loud when a pupil was unfortunate enough to attract to herself the unwelcome attention of everybody in the room through the involuntary escape of flatus. She also derided her father for his habit of paying too much attention to his bowel needs.

The defence reaction character of the woman's strange behavior arose as follows: She read in a textbook that the muskrat protects himself against his ferocious enemies by emitting an obnoxious odor. In every person who roused her sexually she saw an evil enemy ready to trespass upon her highest good,—her chastity;—some one, at least, capable of doing so. In self-protection and as a protection against others (from the dangers of intimacy) she developed her distressing bowel activity. It seemed to her impossible to trust herself alone with a man without endangering her virginity. As soon as she was alone with a man a few minutes, the muskrat function asserted itself.

She went next through a strange experience. At her boarding house there lived a physician who also treated her. One day he kissed her. On the occasion of this first kiss she was deeply roused. It was for her the fulfillment of a long-cherished yearning. But his subsequent kisses left her completely anæsthetic. She remained likewise cold when he took full possession of her. Nevertheless she fell deeply in love with this man. In order not to lose hold of him she yielded to his sexual embrace as often as he desired it without experiencing, on her part, the least trace of feeling-interest. Indeed for his sake she simulated passion

so as not to be thought a frigid woman. Only once she felt a slight libido; she was then lying in bed by his side while he caressed her back. It gave her a childish feeling and roused a slight degree of libido. But her intestinal trouble grew worse from month to month. Noticing that her lover was flirting with other women and that he was manifestly unfaithful to her, she left the boarding house with a heavy heart and appealed to me for treatment.

The patient's own history revealed a significant feature. In her early life she was a lively girl, ready for any pranks, joyous, care-free, overbrimming with health and good feeling. She played all sorts of pranks at the private school. The school principal caught her at one of her pranks and threatened to dismiss her. This affected her very much and after a sleepless night she went to the principal to beg to let her stay in the school and give her one more chance. She promised she would change entirely. She actually did as she promised. She became docile, zealous, obedient and very punctilious in her conduct. In short, she became the model girl of the whole institution. The principal was quite proud of this achievement. Nevertheless the girl's illness was a result of the principal's success with her. The individuality of the child had been broken too violently. I find that such drastic treatment always leads to severe neuroses. Only persons of very strong character are capable of withstanding temperamental changes imposed from without with such acute imperativeness. Weaker characters may do it successfully if their natural bent happens to be in the desired direction. Our girl's character was of average strength. Outwardly pious and obedient, she displayed all the desirable virtues; but at the same time her spirit of independence grew and inwardly she yearned more and more for freedom and for a chance to live untrammelled. This conflict led to her "flight into illness" as a provisional solution, as an attempt to postpone deciding the momentous conflict which obsessed her.

But why did she permit herself to be influenced so easily by this particular teacher when the attempts of all the other teachers to improve her conduct ended in failure? The scene enacted at her parting from the school principal explains it. After several years during which she enjoyed the delightful experience of being the favorite and model pupil at school, the day came for her to leave the institution. The teacher gave her a present and a single kiss. During this kiss she felt such rapture as she had

never experienced before nor since. At the same time the thought crossed her mind: "For Heaven's sake! Am I homosexual?"

Now we understand her conduct. She was in love with her teacher; and at first she tried to attract that woman's attention by her willful conduct. Our feeling-attitude towards the persons for whom we care is usually so complex that it can be analyzed only with great difficulty. One thing is always obvious: We cannot endure indifference on the part of the person we love. Children are prone to conduct themselves so as to incite their parents' ire when they feel themselves deprived of parental love. If educators only knew these facts the training of children would be more effective. The only effective weapon of defence against attacks upon our serenity of mind is an imperturbable spirit. Calm demeanor always disarms the stubborn child. Our patient *too tried to attract the attention of the teacher to herself by her* pranks at school. She was obviously jealous because the teacher favored other pupils, singling them out and praising them before the whole class as models of behavior. Confronted with the danger of losing the teacher she reversed her conduct. The threat of dismissal from the school would not have produced such an impression on the girl except for this danger. Because she loved the teacher she viewed with alarm the prospect of having to leave the school as a punishment; the threat was enough to change her into a different person. There was now but one way for her to rivet the attention of her beloved teacher to herself: To become one of the best pupils in the school;—and this she did.

The first physical contact with a woman, the teacher's kiss, thrilled her with a rapture such as she had never before experienced in her life. The long-brewing homosexuality suddenly released this pent-up libido.

Homosexuality thus once awakened craves repetition. This was the case also with the girl. But with her craving there arose also the dread that she might be induced to indulge in overt homosexual acts and therefore she developed a more intense defence reaction. The kiss incident sounded a warning to her soul. It was as if she had said to herself: "I must be on my guard about my sexual feelings and particularly on account of my homosexuality!" Since that kiss she went a long way to avoid all intimate contact with women. In Paris, where she lived for a time, a friend of hers, a Frenchwoman, invited her to share the same bed. Coolly but firmly she declined. She also developed a marked coolness towards her mother, toward whom she was

formerly demonstrative, having indulged in slight tendernesses involving fondling The handclasps, the little soft hand-strokings, the kissing and hugging with which she was in the habit of regaling her mother suddenly ceased. She found that "it was unbecoming." The analysis disclosed a passionate love for her mother. She left home on account of her jealousy of her brothers. . . .

She sought and found her release through masturbation, achieving highest orgasm during the act. When she heard that such indulgence renders women frigid she gave up the masturbation habit through fear of thus becoming anæsthetic. Finding herself wholly anæsthetic during the two years of her intimate relations with the physician she started to masturbate again, but was no longer able to achieve orgasm in this manner. This is frequently the case both with male and female masturbators. When they resume the habit after a long interval they find themselves unable to achieve orgasm any longer. Usually the fear of harming themselves suppresses the orgasm.

She then thought that it was the man's fault that she failed to achieve gratification. He was very potent and a strikingly handsome man. She hoped to be able to attain gratification in the embrace of other men. She flirted with many men and would have been willing to try all of them. At least she would have liked to kiss each one. Occasional "trials" yielded varying results. Usually the libido she achieved was weak and very indefinite. At any rate various disturbing influences always interfered with success. During the initial stage of kissing her conscience already began to trouble her and this was enough to prevent her from achieving a satisfactory orgasm.

Very interesting was her attachment to Dr. N., in spite of the fact that he could not attain satisfactory orgasm with her and she too remained frigid in his arms. This illustrates the fact that when women truly love it is by no means always with regard to their libido. In this case the woman confessed that the thought that her lover thoroughly enjoyed possessing her made her very happy and was enough to satisfy her. She went so far as to simulate passion in order to enhance his enjoyment. So great are the sacrifices of which a woman is capable when she loves! She endured his moods and forebore his escapades with superhuman and pathetic submissiveness. She filled with pride at the thought that this handsome and much admired doctor was her lover. (Such pride plays a great rôle in woman's love life.

This is why many of them are ready to fall in the arms of singers, actors, artists, etc.) Even more remarkable was the fact that after indulging in masturbation her intestinal rumbling ceased and for a day she had peace. This plainly proves that sexual gratification rendered superfluous the erotic muscular excitation of the intestines. In the same way the intestinal rumbling ceased whenever the doctor or some other man kissed her. More than that! After a kiss she sometimes enjoyed precious freedom from her trouble and for several days could move her bowels without the aid of her customary symbolic "purgatives."

Another feature must be emphasized as of importance in the psychogenesis of this anæsthesia. How does it happen that she was unable to attain complete gratification during sexual intercourse with this man whom she apparently loved so much,—a man for whom she made such tremendous sacrifices? The truth is that she was not truly in love! I have already mentioned her pride in this love affair; likewise her readiness to give herself to a man. But the love affair was merely a great jest; it was but the playing of a game with which the patient only deceived herself. Several of our clinical histories in this work will further illustrate this process of self-deception. In this case the young woman yielded to the first temptation. She happened to be in the room alone with the doctor; he kissed her; then he seduced her without any resistance on her part. That was her "fate." That, of course, was her weakness of which she was well aware and the muskrat reaction was a defence measure against it. But she never forgot the man who was the first to possess her. Indeed, if he did love her and she loved him then their union amounted to a "secret marriage." She wanted to hold on to this fiction. She had to love and to feel herself loved in order not to lose all self-respect and sink, in her own esteem, to the level of a prostitute. For this reason she clung with blind perseverance to this love affair and it is for this reason that, at first, she shut her eyes to his unfaithfulness. She meant to dedicate her life to this man. If he had but understood her, as well as the magnanimity of her sacrifice, he could have had in her a lifelong devoted slave ready to meet death unflinchingly, without the tremor of an eyelash, for his sake. But inwardly she hated this man

and despised him. For he merely made use of her. Once he allowed her to pay for their evening meal at a restaurant and borrowed from her a small sum of money in addition. Innumerable times after this incident she said to herself: "He is coarse!" This thought came to her mind again and again, in spite of herself. Though he took possession of her she had never truly given herself to him. This was her secret triumph. He never truly had her. We shall have occasion to analyze, with greater particularity similar mental processes in the chapter devoted to a critical examination of the sex conflict in love.

This young woman was inwardly pious and highly moral. The thought: "What I am doing is sinful!" also the thought: "What would mother say?" prevented her from achieving orgasm. She hoped secretly that her married physician-lover would divorce his wife and lead her to the altar. Perhaps as his wife she would have been sexually gratified.

That she was not *"natura frigida"* is proven by her orgasm with the woman teacher, also by her orgasms during masturbation, probably attained with the aid of homosexual fantasies. The woman teacher was an Imago of her mother. The kiss enkindled an infantile libido in her. A heterosexual leaning on her part could have arisen only after successfully overcoming her moral inhibitions. She would have surely been responsive in the embrace of a man she loved if she had been married to him. She had no chance to submit herself to this test. Having been deprived of her virginity she lost, according to her own estimate, the chance of marrying and was reduced, she thought, to "unlawful relations." Now she was afraid of drifting to the level of a prostitute. Therefore her defence reactions fortified themselves. Her neurosis grew; a cure was almost out of question.

Thus the woman's anæsthesia had a fourfold root:

1. Homosexuality.
2. Moral inhibitions.
3. Hatred against the father.
4. Infantile fixation on the mother.

Interesting connections between masturbation and sexual anæsthesia are revealed in the following case:

CASE 25 Mrs I. V., 34 years of age, a physician's wife, married 10 years She has always been completely anæsthetic during her conjugal relations. Occasionally, during the *situs inversus in coitu* she felt a slight indication of libido. On such occasions after the sexual intercourse she resorted to masturbation in order to bring on a full and satisfactory orgasm. She masturbated usually by pressing together her limbs. It was thus possible for her to masturbate while lying in bed with her husband without attracting his attention to what she was doing. She has been addicted to the habit since her tenth year without any effect on her health She was a strikingly well-built, muscular, energetic woman, with strong male features; her upper lip showed a marked growth of hair, suggesting the beginning of a moustache. She masturbated very often, almost daily, sometimes several times daily, even after marriage; for the marital relations yielded her no satisfaction whatsoever. She merely submitted to intercourse dutifully to carry out her share of the marital obligations. But inasmuch as she loved her husband very dearly she was pleased to know that he obtained his gratification through her. In spite of her daily practice of masturbation she was entirely free from nervous symptoms of any description. One day she read in a book which belonged to her husband an essay on masturbation in which the consequences of this "vice" were painted in gruesome colors. Spinal trouble, feeble-mindedness, premature senility, loss of memory, emaciation and loss of beauty were some of the evils described as following in the wake of the habit. This scared her very badly She consulted other books on the subject of masturbation and found these evil consequences mentioned again as a proven fact. Thereupon she resolved firmly never to masturbate any more, but yielded again and again to the temptation. In her distress she turned to her husband, confessing tearfully her secret habit to him. Her husband tried to console her a little, but advised her to give up the habit because if she did not she would not be able to achieve orgasm. She promised firmly and faithfully and held to her promise. There followed a condition which often develops when masturbation is thus abruptly given up. She became a severe neurotic, suffering from horrible depressions. She fought against suicidal tendencies and at different times had to seek refuge in sanitaria, where her mental state improved but slightly. In her marital relations she did not change at all. She remained as anæsthetic as formerly.

Her neurosis, manifesting itself chiefly in a pronounced melan-

cholic state, was regarded as a consequence of masturbation. Again the favorite old conclusion which I have exposed elsewhere as entirely false. (Vid. *Autoerotism and the Homosexual Neurosis.*)

As a matter of fact this woman was entirely well so long as she indulged in masturbation. Abstinence made her ill. No person can live without libido, especially after having become acquainted with it. Living lost all zest for her and even the thought of suicide seemed a welcome release. Perhaps in her despair she would have again resumed the habit of masturbating, but she had faithfully promised her husband that she would never do so again and to her, a pious woman, this promise was holy. In this instance the anæsthesia was not due to an unconscious psychic tension between her husband and herself. She loved and respected her husband and she felt grateful towards him. She was anæsthetic, one may say, because the masturbation habit had accustomed her to a particular form of gratification, namely the autoerotic. Allerotic excitation could rouse her no longer because other trails had already been broken through and her libido could not be gratified save through the titillation of the clitoris. But even when her husband tried digital stimulation of her clitoris she remained cold. Only the handling of the parts with her own fingers could rouse her libido enough to lead to orgasm. Otto Adler considers the masturbation practice responsible in such cases, as is shown by the next clinical case which I quote from his work. But this is also an erroneous conclusion. For there are many women who masturbate themselves but who nevertheless achieve satisfactory orgasm during their marital relations; indeed, many of these women enjoy their orgasm better when masturbating than when they attain it by the allerotic pathway.

Those who indulge in masturbation through necessity always day-dream about the situation which they would like to attain in real life. For instance: One woman while masturbating depicts in her fantasy a coitus scene. Another woman masturbates to the accompaniment of masochistic fantasies. Her thought-picture is approximately as follows: She is attacked and overpowered; her mouth is gagged, her hands are tied. During the act of masturbating this woman always experiences the keenest gratification. For such a woman masturba-

tion seems the only adequate form of sexual gratification. She could be freed of her perversion; though it happens only in extremely rare instances.[5] But when this is accomplished the habit also vanishes and thenceforth the orgasm is attainable in full during allerotic intercourse. . . . Our patient, however, was a pronounced *urlind* (female homosexual). She masturbated with the fantasy (not quite clear to herself) of being a man. She stretched herself on her abdomen, sometimes pressing a pillow between her thighs. In her fantasy she acted the rôle of a male. She was unable to give up the masturbation habit because she could not find a suitable substitute for it.

Her anæsthesia, therefore, was not a result of her habit, but the consequence of her pronounced homosexual neurosis.

Her heterosexuality was hemmed in by her infantile fixation on the father and by the various traumatic experiences of her childhood; it could have been released only after a prolonged analysis.

She resumed the habit of masturbating, but in moderation. Her depressions disappeared entirely; also her sleeplessness and various other neurotic symptoms.

Nevertheless we are not inclined to ascribe her sexual trouble to the masturbation habit. Our patient relates that embracing a woman friend yields her greater satisfaction than sexual intercourse with a man. Moreover, titillation by the man's hand does not satisfy her: this is very significant. Therefore, if the clinical history of an anæsthetic woman discloses addiction to the masturbation habit we are not justified to infer that her sexual disorder is necessarily due to the habit. Adler states: "In many cases of masturbation the female organism has become accustomed to a certain originally deliberate tempo and rhythm, and to a certain range of accompanying fantasies." I do not find this to be true. According to my professional observation there is no deliberate choice. The erogenous zone is determined either by heredity or by the early impressions. Moreover innumerable women free themselves of the habit and feel normal. Adler [6] arrives at his conclusions through the study of an interesting case which I reproduce verbatim below:

CASE 26. B. F., 31 years of age; comes from a healthy family. She herself has always been in fairly good health. At the age of 9 a man of about 50 touched her genitalia. Already at that time this yielded her a pleasurable sensation and she felt herself getting wet. This fondling of her sexual parts by the man was repeated a number of times in the course of the following two or three years. Then, when the girl was about 12 years of age, she began to handle herself, especially since she disliked her seducer. She thus accustomed herself to titillating the left side of the vulva, specifically the upper third of the left labia minora. The patient believes that this preference for the left side is significant inasmuch as she has a general predisposition for the left; at any rate she is left-handed in many things, preferring, for instance, to hold the scissors with the left hand when cutting, etc. The masturbation indulgence soon led to complete gratification and was always associated with discharge. The wetting of the parts set in even before she attained sexual maturity. After that she continued to masturbate very frequently. She titillated the left upper labia back and forth with her third finger. The action was not, however, a friction so much as an actual moving of the whole labia back and forth *en masse*. Usually she is seated while doing this; lying down is not so readily conducive to her purpose. She keeps her limbs rigid. As consummation is reached her finger penetrates into the vaginal opening while her mind dwells on intercourse with a man. The finger perceives the twitching of the vaginal muscles. Contact with the clitoris itself induces no pleasurable sensation whatsoever and does not induce the orgasm; it feels "as if some one tickled her on a spot which is not pleasant to touch." Pushing her finger into the vagina is a modification of the masturbation practice which she has introduced during the last one-half year.

She began to menstruate at 14 years of age; the flow has been fairly regular until her 22nd year, but always very painful. The patient faints easily, sometimes while on the street. At night she suffers from cramps and often in her sleep she cries out with pain. At the age of 22 she began to have sexual intercourse and she has kept it up since. Her fainting attacks and cramps have gradually receded both in severity and frequency. Her menstrual flow is now less painful. In fact the dysmenorrhea shows a tendency to disappear

Her first sexual intercourse with a man, at 22 years of age, was a real bloody *defloratio* association with pain; she soon got

over her difficulties and the sexual act proceeded without hindrance, but she "felt nothing" during the act. To her extreme astonishment the patient found herself equally insensitive during subsequent attempts, in spite of the fact that she was sexually in a state of extreme excitation and she passionately yearned for the man's embraces and enjoyed fondling. Her first relations were with a man of culture, a high army officer, whom she really loved. When this affair was given up she hoped a change would also solve the problem of her lack of sexual gratification. But the change was useless. She never experienced sexual gratification, although thus far she has indulged in sexual relations with ten different men in succession. In this connection it should be pointed out that her conduct is not like that of an ordinary prostitute; on the contrary, she was always devoted and loyal to the man with whom she happened to be intimate at the time and is innocent of any tricks for exploiting them to her pecuniary advantage.

She is tremendously roused whenever the man fondles her, especially if he kisses and strokes her breasts. Her genitalia become moist under this excitation, but gratification she attains only if the particular region of her vulva is manually titillated either by her or by her lover. During normal coitus she does not experience the least pleasurable sensation; even persistent and long-continued attempts prove equally futile.

Thus, for her, sexual intercourse consists either of manual self-gratification immediately *post actum* or in gratification *per digitum viri ante coitum.* Once she is gratified in this manner she is ready to deliver herself over to the man. Occasionally she is roused sexually for a second time and in rare instances there follows a second manual gratification *post coitum.*

According to her testimony normal sexual intercourse has never yielded her gratification, in spite of her persistent and varied series of trials. In a few instances she reached orgasm when the erect *membrum virile* happened to titillate the sensitive left upper third of the labia minora, thus acting as a substitute for the masturbating finger. Of course, in these instances there was no question of *immissio penis* or of coitus in the ordinary sense.

In a few, very rare instances both she and her male companion happened to reach orgasm at the same time. This happened during *coitus a posteriori.* Thus even in this position she attained her gratification only through her accustomed method. Strangely enough, she became pregnant twice and she ascribes this in both

instances to the position mentioned above, a position which she therefore seldom dared to adopt during sexual intercourse. She is absolutely convinced of the danger of conception by the coincidence of her gratification on assuming this position, in spite of the fact that her gratification obtained simultaneously with the man's orgasm was a coincidence brought about by the double method of stimulation described above. She had an abortion both times (artificial) during the third month. She has been repeatedly under medical treatment for vaginal discharges, notably after the artificial abortions, and on these occasions she has discussed freely her sexual anomaly. At first she was very unhappy over the fact that no one could help her and "make her feel during 'natural' intercourse as other women do," but she is now fairly resigned to her fate, and inclined to regard her state as something almost normal, especially since she has met "at least six or eight women who have the same experience" with regard to sexual intercourse.

Gradually she has also trained herself to simulate complete enjoyment in the man's embrace, inasmuch as he loves her devotedly and he would regard her failure to achieve orgasm simultaneously with him as a proof that she does not love him well enough.

What does this case prove, in the absence of any analytic insight into the woman's first impressions and her intimate past? The attempt to perfect herself in the art of love through successive intimacy with a number of men so as to achieve normal orgasm in the usual way is far from convincing. A pertinent case of this type will be found extensively described and analyzed in *Auto-Erotism* and *The Homosexual Neurosis*. This patient also seems to me to have been driven to homosexuality by her infantile experience. Obviously her aversion for the elderly man (who masturbated her when she was 10 years of age) diffused itself "unconsciously" and turned her against all other men, at the same time strengthening her homosexual components. It is probable also that she yearns for "moral" gratification (*i.e.*, sexual intercourse under conditions approved by the ethical code of society).

Anæsthetic women sometimes show surprising changes in their disposition even when they do not change their sexual partner.

Frequently we find that after the birth of a child the woman, theretofore anæsthetic, becomes very responsive, losing entirely her indifference. The following is an illustrative case:

CASE 27. Mrs. J. G., 25 years of age, comes to me to be treated for nervousness. From the history she gives I learn the following facts: Five years ago she married a man whom she had known for a number of years and for whom she had formed a strong attachment. In spite of all obstacles they became engaged and soon afterwards they married. She was entirely ignorant about marital matters and not a little shocked during the bridal night when her husband attempted to carry out *immissio penis*. Her training had been so strict that she never had a woman friend with whom she was intimate enough and there was no one who could have instructed her, except her old nurse, an elderly bigoted woman. Unfortunately her mother had died when she was a child, and her aunt, who took the mother's place in her life, was not considerate enough to call her attention to what she would face during the bridal night. Her husband's conduct seemed to her raw and vulgar; and her prompt reaction thereto was a stubborn vaginal spasm which rendered useless any attempt at intercourse. She was filled with a horrible aversion against the physical aspect of sex. But inasmuch as she loved her husband very devotedly she endeavored to meet his wishes; night after night this proved physically impossible. Finally she consulted a gynecologist who endeavored to cure her of the vaginism first by dilatation and, this failing, by an operation. But these measures failed to bring about the desired result. There followed a "bath cure" at Franzensbad. During an attempt at sexual intercourse at Franzensbad she implored her husband to disregard her local pains. He tried forcefully to attain his aim. Finally he half succeeded in achieving penetration and thus she became pregnant. As is usually the case with women under a mental conflict she had a very trying time during her pregnancy. She suffered from severe vomiting and lost considerable weight. It was a protracted delivery and she required an after-operation on account of extensive tears. Three months later her husband again attempted intercourse. This time he succeeded easily. There was not a trace of vaginism. She had frequent libido and strong orgasm which has persisted to this day. Her aversion is entirely gone. Two years, in all, passed from the time of her marriage to the onset of her capacity for orgasm.

In this instance the change was clearly brought about by the maternal feelings. Her vaginism meant: "I do not want to be a wife!" *i.e.*, her will-to-power was dominant. The onset of orgasm marked the rise of the will to self-subjection and meant: "I want to be a woman!" The birth of the child had entirely cancelled her homosexual trends, clearing the path for the successful rise of her feminine character.

Perhaps at this juncture I may say a few words about the onset of the orgasm during the relations between man and woman. Whereas the man achieves complete orgasm promptly during the first sexual embrace, with woman the orgasm seldom occurs during the first cohabitation. I have investigated this matter among hundreds of non-neurotic women. Very few of them (hardly 4 per cent) found the first intercourse a pleasurable experience. Usually they complained of pain; many found the first experience of this kind disappointing. In many cases, however, the women attain orgasm in the course of the first week of their marital relations. Over 50 per cent of the women attain enjoyment only after weeks of experience. Sometimes after months of apparent sexual anæsthesia there is a sudden change (often brought on by a peculiar variation of the usual position during coitus) and the woman suddenly becomes acquainted with orgasm. One patient told me that his wife felt her first orgasm seven months after their marriage, when she exclaimed: "I did not know that love can be something so majestic!"

CASE 28. Mrs. H. R. has been married already four years and has never felt orgasm. One day her husband returned home early and they stretched themselves playfully on the lounge before dinner. Presently he carried out *coitus a posteriori.* She experienced a tremendous orgasm so that she thought that her husband had "doped" her with something or had used some special device with which to rouse her. This he denied, declaring that he had done it in the same way as formerly. The orgasm lasted three to four hours. It was so intense a feeling that she could think of nothing else. (This corroborates the view of Otto Adler that man's orgasm is relatively sudden and quick, whereas woman's orgasm recedes gradually.) Since then she has always

been receptive and her orgasm proceeds every time with similar intensity. This incident served to awaken her sensuality.

After the death of her husband she became timid and reticent. She suffers from anxiety attacks and never ventures out of the house alone. She thus protects her virtue against the dangers of the highways. . . .

These illustrations show that no woman is absolutely anæsthetic. The anæsthetic woman is merely a woman who has not discovered the form of sexual gratification which alone can be adequate in her case. Very often the anæsthesia appertains merely to the act of sexual intercourse proper and does not include other manifestations of the love life. In such instances it is incorrect to speak of *anæsthesia sexualis*. We may assume an *anæsthesia vaginalis*. Every experienced gynecologist and even general practitioner is acquainted with cases of this type. Here the anæsthesia borders closely on the realm of sexual pathology. This dyspareunia covers the most important problems of our sexual life.

The simplest forms of this disorder, of course, are those in which some particular erogenous zones assume "sexual primacy." Woman's chief erogenous zone is the clitoris.[1] Gradually the libido spreads from the clitoris and from the other erogenous zones to the genital zone proper, the *introitus vaginæ*. Among masturbating women this transference of the libido cannot take place, their excitability being more or less permanently fixed around the clitoris. But not on the clitoris alone. It would be very one-sided to consider only the clitoris and disregard all the other erogenous zones.

Freud is partly of the same opinion as Adler, he too maintaining that habit plays a great rôle. However this may be, the significance of the erogenous zones, of the various positions during coitus and of the psychical determinants generally, are matters as yet insufficiently understood by the majority of the physicians who are called upon to treat this condition. Not without justification do frigid women yearn for some one adept in the art of love! I know cases in which a refined skill in the *ars amandi* successfully annulled woman's frigidity. The technique of love deserves a chapter to itself.

The cure of this form of dyspareunia involves an understanding of the erogenous zones.

Havelock Ellis states, very fittingly, about the anæsthetic woman:

"The fact that a woman remains cool in the embrace of a man, or even in the embrace of several men successively, does not prove that she is not capable of strong sexual feeling; it only shows that these men were unable to awaken her sexual feeling. Engelmann, the Boston gynecologist, has reported to me two cases of young and attractive women who were absolutely frigid towards their husbands and who did not even believe themselves capable of sexual enjoyment; and yet both women have experienced burning passion during intercourse with other men, a passion which was the more powerful perhaps because it came late. In such cases it is not necessary to assume a morbid inhibition, as Otto Adler does, or the 'presence of a foreign body in consciousness' which must first be ejected. It is rather a part of the fact observable throughout nature that the female requires much courting and prefers to choose between her various admirers. Among human beings this fact is often covered up or perverted. Women cannot always choose the admirer they prefer; they cannot even ascertain whether the promising admirer also suits them sexually; moreover they are generally ignorant with regard to sexual matters, being subjected to the prejudices and conventions under which they have been brought up. On the one hand they are forced into an unnatural prudery and on the other hand they note in the world around them an equally unnatural levity, even promiscuity. Thus men finding many women not as 'easy' as themselves, or as they have found many other women to be, arrive at the hasty conclusion that woman shows a tendency towards frigidity. It would be very difficult to ascertain whether a woman lacks absolutely any sexual desires, should we want to investigate this question. She may, to be sure, feel a conscious aversion to actual intercourse; but woman is essentially a sexual organism; the sexual instinct may be entirely unconscious, and it is therefore very difficult to assert about a woman that she has never shown traces of sex desire. All we can definitely assert in particular instances is that she has not expressed any sexual gratification; but in such a case we cannot at all say that she will never find gratification, much less that she is organically unfitted for it." (Havelock Ellis, *Sexual Feeling.*)

Moll, in his *Kontraere Sexualempfindung,* also records a series of cases in which the anæsthesia proved to be facultative. This means that the orgasm set in only when the adequate form of sexual gratification was met. The following characteristic cases are taken from his record:

CASE 29. Mrs. X., 26 years of age, a highly intelligent and cultured woman, is of a pronounced hysterical character. Although she is married and the mother of a child, she never cared for sexual intercourse, but, on the contrary, feels a strong aversion against it. She tolerates her husband's sexual advances only because it gives him pleasure; but she would prefer to have him go to *puellæ publicæ* for sexual purposes, provided—and thereon she lays great stress—he preserves his love for her. The woman draws a sharp line between sexual intercourse and love; she loves her husband very much; nevertheless occasionally she herself has felt a passing love for another. She is decidedly roused by her husband's kisses; nevertheless it does not occur to her that the genitalia have anything to do with love. Her highest delight would be to bite her husband or to be bitten by him.

CASE 30. Mrs. X., 23 years old, temperamental, believes that she can trace back to her 14th year the fantasy of beating or otherwise torturing a man. Until now, however, she has never had the opportunity of carrying out her fantasy in reality; during her married life she has made only weak attempts in this direction, except that she has bitten her husband until blood has flowed. She regrets very much having done this and has abandoned the practice through shame as well as out of consideration for the modern social standards. But she is keen to adopt suggestive fashions in wearing apparel, as for instance high heels instead of the customary broad heels. Sexual intercourse, which her husband carried out frequently with her, she finds almost disgusting and gives her no satisfaction. Only once, after indulging in alcoholic drink, she experienced a lively pleasurable sensation in the genital region during intercourse. On account of her sadistic inclination she would never submit to medical treatment; she has become too much attached to her fantasies.

CASE 31. Miss X., 29 years old, has had a cunnilingus experience at the tender age of 9; a woman friend carried out the lingual act on her. Already at that time she found distasteful the thought that a man serves to gratify the titillation of the

genitalia. From her 17th to her 19th year she was attached to a man whom at first she would not permit to touch her at all except for an occasional handshake. Afterwards she consented several times to sexual intercourse, impelled chiefly by the desire to find out whether the act was really as thrilling as she heard other girls describe it. Actual love this woman never felt for any man. She experienced libido only during her intimacy with women. With a man the sexual act itself was downright distasteful to her; she would go through it without libido. Only once did sexual intercourse lead to discharge and wetting of her sexual parts; but, according to her account, she was so extremely roused at the time that the least sexual excitation was enough to induce the discharge. Real orgasm she has never experienced. During her intimacy with her woman friend, in which the patient assumed the mother rôle, her active participation led only occasionally or not at all to gratification.

CASE 32. Mrs. X., 31 years of age, divorced woman, began at the age of 9 to practice mutual masturbation while at a private school and she has maintained this intimacy with her woman friend during a period of five years. Afterwards this woman friend merely put her head *inter femora alterius*. At the age of ten she attempted to imitate the act of coitus with a boy. She had once witnessed sexual intercourse between a man and a woman. At 19 years of age the patient became engaged to a young man; but she continued to masturbate, her fantasies centering alternately on her woman friend and on the young man. She was much attached to the young man; after her engagement with him was broken she developed a close friendship for another girl in whose home she went to live. There, the girls sharing the same bedroom, they indulged in mutual masturbation. After some time she finally married. In spite of the fact that she could tolerate her husband's embrace she felt only disgust and no gratification whatsoever during coitus. Then she carried on cunnilingus with a woman friend, with whom she was able to assume the active rôle, but only during extreme sexual excitation; and in this situation she felt satisfied. Patient has a strikingly deep voice; she is good-natured, but very temperamental and she yearns very strongly for a child.

CASE 33. Mrs. X., 31 years of age, impressively corpulent, divorced. At ten years of age while bathing with a girl friend

they indulged in sexual acts, subsequently carrying on cunnilingus without any feeling of disgust. This friend still lives with her at the present time. Their friendship was temporarily dissolved 17 years ago through a "money" marriage. There were three children from this marriage; coitus was unsatisfactory. The patient believes that another man could have satisfied her better, by means of cunnilingus (although she has never tried the experiment), and this without any particular inclination on her part, inasmuch as during the ordinary sexual relations with her husband the clitoris was not sufficiently stimulated. Gratification for her is possible only if the coitus is so carried on that the *membrum virile* continually touches and stimulates the clitoris. After separation from the husband and the death of her children the patient removed to another city and there she and another woman friend indulged in mutual cunnilingus. Patient prefers to assume the passive rôle in this relationship; she can assume the active rôle only if she loves her companion. After this relation had lasted four years the patient returned to her home town and there she renewed her intimacy with her girlhood friend. She thinks it probable that a man could satisfy her even to-day by means of cunnilingus. She prefers now a pretty female figure with large breasts. In her younger days she finished several pieces of hand embroidery, but only under the compulsion of necessity. As a child she was addicted neither to girl games nor to boy games because her sexual life was so developed that it pervaded and superseded everything. Patient can whistle remarkably well and she drinks daily on an average about ten glasses of beer.

CASE 34. Miss X., 36 years of age; at the age of 5 carried on various sexual games with little boys, including mutual cunnilingus with one of them. At 6-7 years of age she carried on sexual intimacy with various girls, cunnilingus with several of them. From that time her heterosexual inclination disappeared entirely. At 10-11 years of age she maintained for nine months close intimacy with an 8-year-old girl. At 12 years of age she carried out cunnilingus on her teacher at the latter's solicitation. On the occasion of this intercourse the patient was sexually gratified for the first time and she maintained this relationship for a whole year. At 17 the patient entered into intimacy with a girl on whom she frequently carried out active cunnilingus, to the complete satisfaction of both. Another affair lasted seven years.

During the past one-half year the patient has been interested in a new companion. She likes it best when she *lingua lambit et lambitur.* Also *anum feminarum amatarum lambebat, urinam feminæ delictæ in os proprium iussit.* For a number of years *fæces amicæ in os proprium sunt iniectæ* and she is immensely roused when she *sanguinem menstruationis amatæ lambit et devorat.* However, the patient is capable of carrying out these deeds only after a prolonged acquaintanceship and thorough mutual confidence. Blows (with a whip only) also prove a sexual excitant. The blows must be administered with a whip held by a woman if they are to excite the patient sexually. Orgasm has not yet been brought on in this way, but only because the patient did not desire it. As soon as she felt the orgasm coming on she begged her woman friend to cease the whipping because she preferred to induce the orgasm herself by means of cunnilingus. While receiving the whipping the patient is unaware of any particular fantasies. The woman friend who wields the whip must not be too slender and should be preferably naked; otherwise the blows have no exciting effect. She likes also to be bitten during kissing, preferably on the ear lobe. The patient cannot recall having ever felt a genuine attraction towards a man. Once after a protracted wine orgy she was used for sexual intercourse purposes but without a trace of response on her part. In order to test out whether she was capable of any feeling for a man she allowed another man to carry out coitus with her a number of times, but at no time did this experience yield her the least excitation. On the other hand, when this man, at her request, carried out cunnilingus on her she was thoroughly roused and gratified, although during the act her fantasy depicted the man who carried out the cunnilingus as being a woman. All other forms of sexual intimacy with men this woman finds extremely disagreeable. Since her childhood she has worn her hair cut short. She drinks large quantities of beer. Her favorite working place is a brewery. Her breasts are noticeably underdeveloped; but withal she is thoroughly satisfied with her predispositions.

Case 35. X., 39-year-old woman; at the age of 15 she was raped by a man whom she never saw again; this experience only left her unpleasant memories. Later sexual intercourse with a young man yielded her full gratification. At the age of 18, after further intimacy with several other men, she met a woman

with whom she became very intimate. This woman fondled her breasts. The act was very pleasurable; and soon it led to cunnilingus. Thereafter sexual intercourse with men failed to satisfy this woman. Her gratification was obtainable only through homosexual intercourse. She has lived with her woman friend for the past eight years and they enjoy mutual gratification.

CASE 36. Miss X., 23 years of age. At the age of 15 she stuck the corner of the pillow *in vaginam*. She was too ignorant at the time, according to her testimony, to think of the *membrum virile* in this connection, although she had overheard other girls say how nice it must be to have a lover. At 17 she indulged in intercourse with the young man to whom she was engaged, enjoying both the intercourse and the kissing. They separated on account of quarrels. In her 20th year she began to favor her own sex and therefore she gratified her sexual desire with her women friends, *fennes amicæ appressum est ad genitalia X, quando hæc cunnilingum facit*. She feels no inclination towards men; she does not believe that a man could gratify her any more even by means of cunnilingus and does not think that she could bring herself to try it with a man. As a child she showed a preference for boys' games and was particularly fond of playing the rôle of the officer with authority to arrest. On the other hand she did not disdain playing with dolls and doing fancy-work; these feminine interests being preserved to this day. Patient is a very powerful woman. She smokes much, preferably cigars, and likes to wear men's clothes. At times she wishes she had been born a man; then she could fool all the women, entice them and betray them. Her voice is noticeably low.

The anæsthesia of all these women is merely superficial. In reality no woman is frigid. Man's unadroitness and lack of experience is responsible in a large measure for the apparent sexual anæsthesia of women. On looking over the Indian treatise on the Art of Love one is surprised to find that the Eastern peoples were acquainted with so many procedures and variations whereby properly to rouse the woman's desire. Among the primitive peoples, too, rousing the woman ranks as an important rule of conduct. Various means and devices have been adopted towards that end. The woman properly roused in turn excites the man. The *ars amandi* has under-

gone neglect in our age. The psychic components of love, with which we shall concern ourselves at greater length in the pages which follow, become more complex, while the physical counterpart is often merely tolerated as an inevitable accompaniment. The highest degree of this splitting of interest is noticeable in the United States. I gather from the observations of my American colleagues that sexual anæsthesia is a widespread evil among the American women. The two-faced character of the morality of the New World is also well known: Superficially, there is strong emphasis on chastity while beneath the surface passions and perversions rage.

To return to our theme. There are men so brutally blunt and so selfish that they take no trouble to study their wives so as to become acquainted with their erogenous zones and learn to meet their particular desires. Thus, for instance, in one case we learned that the woman would be roused if she could lie for a time back of her husband. This obviously was her specific love requisite. With the fulfillment of this simple love requisite, the woman, otherwise wholly anæsthetic, was able to attain full gratification. I record below a few illustrations from my practice which naturally disclose but a small portion of the numerous possibilities.

CASE 37. Mrs. N. M., a woman of angelic beauty with a soft Madonna-like face, 28 years of age, mother of two children, consults me about a strange peculiarity. In order to avoid having more children her husband had recourse to *coitus interruptus*. On learning that this form of sexual intercourse is harmful to the nervous constitution of both husband and wife he resorted to the use of a condom, but was unable to attain erection. (Many men complain of this: the moment the condom is applied the erection subsides.) In this case it was impossible to apply the condom because the erection subsided before the organ could be inserted into the rubber. Thereupon her husband insisted on intercourse *per anum*. (This form of intercourse is a transparent mask for homosexuality.) The woman protested; thereupon her husband grew furious. He threatened violence, divorce, and once went so far as to strike her. She confessed that she was never roused during intercourse. Once during the engagement she experienced a strong orgasm while being kissed. She thought

that she would re-experience this feeling more keenly in the course of marital relations. This did not happen at all. She regards coitus as something vulgar. It is senseless, disgusting, superfluous. With the rise of tension between her husband and herself she ceased to be roused by his kisses. She became acquainted with a young, idealistic poet who adored her and dedicated to her his "finest" poems. They began to kiss each other. She could "kiss him to death!" Sometimes she had repeated orgasms during a single kiss. She avoided sexual intercourse as something disgusting and vulgar; as something that would degrade a great love. The poet had to accede to her; she induced ejaculation for him with her hand. This relationship continued for several years to her complete satisfaction.

She came to consult me to find out whether refusal to submit to anal intercourse was sufficient ground for divorce. Although she did not love her husband, on account of the children and for economic reasons, she did not want divorce. Every part of her body was equally insensitive, including the clitoris. Kissing could induce orgasm in her only if she felt a "platonic" love for the man. For this reason the poet was her unattainable ideal. She finally settled at her husband's side, while he sought gratification outside the home.

The following case is introduced as a contrast:

CASE 38. Mrs. I. K., during the first years of her marriage, found herself but mildly roused. She did not experience true orgasm; she felt a certain forepleasure, but never enjoyed a sense of complete satisfaction. She achieves orgasm through the practice of anal masturbation. She uses the finger for the purpose; believes that she can trace this form of self-gratification to her childhood days. She herself raises the question whether the vigorous enema given her frequently by her mother may not be the incentive which started this anomaly. Her satisfaction is greatest when her husband carries out sexual intercourse with her *a posteriori*. Once—was it accidental or because she unconsciously made it possible by appropriate hip motions?—her husband happened to carry out *congressus in anum*. She responded with so vigorous an orgasm that her husband, who had theretofore ridiculed her for her frigid behavior, was amazed as well as agreeably surprised. Since then they practice anal intercourse exclusively and both parties contend that they are better satisfied.

Regarding the anus as an "erogenous zone," Freud states:

"Like the lip zone the anal area, by virtue of its position, is adapted to bring about a dependence of sexuality upon other functions of the body. One must assume that the erogenous significance of this bodily region was originally very great. Through psychoanalysis one discovers, not without surprise, the transformations ordinarily undergone by the usual excitations emanating from this zone, and how often this area retains throughout life a considerable fragment of genital excitability. The intestinal disturbances so frequent during infancy produce intense irritations of this zone, and we often hear that intestinal catarrh at this delicate age causes "nervousness." During subsequent neurotic disorders they exert a definite influence on the symptomatic expression of the neurosis, placing at its disposal the whole sum of intestinal disturbances. Considering the erogenous significance of the anal zone which has been retained at least in the course of its transformation, one should not regard lightly the influence of hemorrhoids, to which the older medical literature attached so much weight, in explaining neurotic states.

"Children who make use of the erogenous sensitiveness of the anal zone may be recognized by their tendency to hold back the fecal masses until the accumulation leads to violent muscular contractions; the passage of these masses through the anus is apt to produce marked irritation of the mucous membrane. Besides the pain this induces also a sensation of pleasure. One of the surest premonitory signs of subsequent nervousness or eccentric stubbornness is the obstinacy of the infant who refuses to empty its bowels when placed on the chamber by the nurse and reserves this function at its pleasure. That he will soil his bed does not concern him; all he cares about is to insure for himself the pleasure incidental to defecating. Educators have again the right inkling when they designate as 'bad' the children who withhold these functions.

"The retention of fecal masses, which is at first intentional, in order that they be utilized for the masturbatory excitation of the anal zone, as it were, is at least one of the roots of constipation so frequent among neurotics. The whole significance of the anal zone is reflected in the fact that there are but few neurotics who do not have their special scatologic customs, ceremonials, etc., to which they cling with cautious secrecy.

"Real masturbatory excitation of the anal zone by means of

the fingers on account of itching induced either centrally or peripherally, is far from rare among the older children."

As a matter of fact it is the duty of every man whose wife is unfortunately anæsthetic to investigate for himself his marital partner's erogenous zones, adroitly, carefully until he discovers the areas or positions which are capable of rousing his wife's libido and of bringing on her orgasm during intercourse.[8] There are two general categories of sexual anæsthesia and these should be strictly distinguished. The more serious forms are those in which the women exhibit a keen yearning without being able to attain orgasm. These women exhaust themselves in their longing for love; they are always seeking love and they never meet with satisfaction. We shall analyze presently such cases. Case 17 (orgasm brought on by the teacher's kiss) illustrates this type of love yearning. In other instances—among the milder ones—the women apparently search or yearn for nothing. In truth everybody seeks love and gratification throughout life and is always looking for the satisfaction of primal needs. There are women who apparently feel nothing and—if their testimony is to be taken literally—want nothing. Suddenly they experience orgasm. Or they suddenly flare up in a love so passionate that they forget everything and disregard all conventional inhibitions.

Case 39. Mrs. W. N.; has been married seven years and is apparently anæsthetic. During her engagement she frequently experienced strong erotic excitation. Love tendernesses and embraces, petting and endearments in particular, she finds very pleasing. She was wholly unresponsive during coitus. Her husband, obviously a man suffering from psychopathic inferiority, was from the beginning of his marriage rather restrained so far as petting is concerned. She has three children, born at one year's successive intervals, the result of sexual intercourse in which she was but little interested. If her husband would not display tenderness and stroke her lovingly she could renounce sexual intercourse altogether. This infantile form of pleasure gratification she prizes above all other forms of love display. She meets a friend of her husband's, a man who is very attentive to her. She prevails on him to pet her and his tendernesses lift her to ecstatic heights of delight. She submits to sexual intercourse for

his sake. She cannot refuse him anything when he is tender with her. Once he insists on having anal intercourse with her; at first she refuses but finally she yields. Notwithstanding her resistance and secret aversion she becomes highly excited and her orgasm is the keenest she has ever experienced during her sexual relations. Thenceforth the pair practice anal intercourse exclusively, the act being carried out after a prolonged petting procedure. This woman too confesses that during her childhood she already had the habit of masturbating by pushing her finger into the anus.

Within a few months this nervous woman, burdened with fear of open places, is relieved of her symptoms. Her husband seems to tolerate her love affair. He never opposes his wife in anything and displays no trace of jealousy.

CASE 40. The following is an interesting case of sexual anæsthesia: A woman 25 years of age states that conjugal relations do not rouse her in the least. She claims that she loves her husband and that they are happily married. They have never had a serious quarrel. Only, her husband complains that she is frigid,—"as cold as a dog's nose."

Questioned regarding masturbation she admits that she had an affair with the chief of the office where she had formerly held a position. He never touched her; he merely pressed his body against hers and had her hold his *membrum*. This always induced in her a strong orgasm because the thought of being compelled to do something was to her always a powerful excitant. She thought that if she did not do her chief's bidding she would be dismissed forthwith from her position and would then be on the street. The fantasy of doing something under compulsion always releases the highest orgasm in her. She masturbates with the fantasy of being assaulted, thus attaining orgasm. (On the "pleasure-without-responsibility" principle.) She also wishes that her husband would not be so solicitous, so tender-hearted with her, but that he would dominate her by sheer force. During sexual intercourse with her husband she is able to attain a mild orgasm, but only if during the act she imagines herself in the arms of an elderly powerful man who has seized her against her will so that she is unable to defend herself. As a determining experience she relates that her older brother once tried to assault her. She was 16 years of age at the time and alone in the house. She was unable to defend herself, but her brother, on the other

hand, was so excited that he ejaculated between her thighs. The memory-impression of this incident and the longing for its repetition determined the specific form of her love requirement. The fact that during recent years only elderly men figure in her fantasies as the assailant taken in conjunction with the fact that she regularly falls in love with every employer (or office "chief") suggests that her condition is due partly to an emotional incestuous fixation on her father dating back to her early childhood years. She remembers fantasies of this character suggested by the reading of the Old Testament chapter about Lot and his daughters. She also regrets the fact that her husband is so young. She should have married an older man. She is not interested in sexual intercourse. Pressing the bodies together is enough to induce her orgasm.

We note here that the first experience, connected with her brother, obviously corresponding to an old "seduction fantasy," introduced her to the realm of mature sexual life. We have here again a sexual trauma of adult life!

That male force, whether expressed in physical violence, commands, or anger, exerts a sexually exciting influence on woman, and may even be at times a love requisite, is a well-known fact corroborated by experience. Numerous instances of sexual anæsthesia are traceable to the absence of force. Women of this type usually have had very strict and quick-tempered fathers and were subjected to corporal punishment as children.

An interesting contribution to the psychology of sexual anæsthesia in women is contained in Krafft-Ebing's well-known work. It is a quotation from Paulini's *Flagellum Salutis* (1st Ed., 1698. Unabridged English version by Dr. James S. Van Teslaar). The following is a characteristic passage from this interesting monograph:

"Among certain nations, namely Persians and Russians, beating (of women) is regarded as a sign of special favor and love. Strangely enough, the Russian women are never quite so pleased and happy as when they are beaten by their husbands, as a remarkable story related by Johann Barclarus illustrates. A German, by the name of Jordan, came to Muscovy and, finding the land to his liking, he settled there and married a Russian woman.

whom he loved devotedly and treated well. But she went around with knit eyebrows and lowered lids and one always heard her sighing and heaving. Her husband wanted to know the reason. For he could not think of anything that might ail her.

"Oh," she exclaimed, "perhaps you love me, but sign of it you have not shown me!"

He embraced her and begged her to forgive him if he had ever unwittingly or unknowingly caused her any unpleasantness; he surely never meant it.

"I lack nothing," she answered, "save the whip, the genuine token of love, after the manner of my country."

Jordan took notice of this local custom and became accustomed to it; thereupon the wife began to love her husband most devotedly.

Peter Petreus relates a similar story, adding that immediately after the marriage ceremony, among the tools they regard indispensable, the husbands provide themselves also with whips."

Nietzsche's famous saying is well known: "When you go to a woman forget not your whip." The pastor of a country parish has reported to me similar thoughts which he gathered among his parishioners. In the Slavic countries beating the woman is a part of man's regular love procedure. Benvenuto Cellini reports a pertinent instance in his famous autobiographic memoirs. He beat unmercifully his obstinate and faithless paramour; thenceforth she was very docile; but she continued to rouse his anger so that he repeatedly punished her in the same way.

We must assume that, aside from the masochistic attitude, the nates play an important rôle as an erogenous zone and that the dermal excitation roused by the beating facilitates the orgasm.

The following is another case from my professional observation:

CASE 41. A woman, married for the past ten years, heretofore wholly frigid, tried several lovers and was very unhappy because she could not achieve orgasm. Then she came across a very wild and fiery man who had the habit of biting the women's ear lobes He behaved with her as he had done with her predecessors. But whereas the other women were angered and threat-

ened to withdraw at once, the pain induced in her only a voluptuous sensation such as she had never felt before and thus she experienced her first orgasm. Kissing her on the ear too induced a strong satisfaction, though not so intense as biting the ear.

I do not think it is desirable to fatigue the reader with the recital of similar cases. It is a fact, which we find corroborated on all sides, that women who are sexually anæsthetic possess certain erogenous zones which upon excitation are capable of inducing the first orgasm; often this excitability is eventually transferred to the "normal" sexual zone and provokes the orgasm in the course of "normal" sexual relations; but in most instances the capacity for attaining orgasm remains linked to the pre-sexual erogenous done. The mammilæ are an important erogenous zone. This is true also of numerous other extra-genital bodily regions: arms, hands, feet, the eyes, the nose, the ears, etc. In this connection the various determinants which I have recorded in the previous chapters come into play. A certain physical fitness of the sexual parts proper seems also requisite although I have the impression that some investigators, as Rohleder, for instance, overstress the significance of these factors. Where the psychic attraction between a loving couple is what it should be the anatomical disproportions are easily overlooked.

We are now turning our attention to the large group of cases of dyspareunia in which the release of the orgasm is prevented by psychic factors. We are not concerned at all with the question whether a woman may or may not be innately asexual, *i.e.*, from birth. I have never seen a case of absolute frigidity. The writers who describe this alleged type of woman have never subjected their cases to a thorough analytic inquiry. If such a case were genuine it could only be set down as an anatomo-pathologic monstrosity. I am not concerned here with such exceptional rarities. I shall not deny that we meet women and girls who are apparently lacking the very rudiments of sexual craving. My professional experience has taught me, however, that these are merely instances of masked libido; that the craving is never absent; that it may remain anchored on some member of the family

(father, brother, uncle, teacher, nurse, mother, sister); and that it may express itself in sublimated form or in some masked form not incompatible with the individual's consciousness. But we are now concerned with the cases in which the craving is acknowledged and the failure of orgasm is regretted. The simplest cases of this type are those in which some anxious expectation or morbid fear prevents the occurrence of the orgasm.

One hears most frequently of women who are afraid of becoming pregnant so that the fear intrudes between their libido and the reflex outbreak of the orgasm. This fear may be wholly conscious and find expression in such utterances as: "If only nothing would happen!" "I wonder if it is safe!" On the other hand, as in the case of psychic impotence in the male, this dominant fear may hover in the background of consciousness (*vid.* English version of my work entitled, *Man's Love Life, with Particular Reference to Sexual Impotence*). I refrain deliberately from calling the fear unconscious because my conception about the frequency and mental mechanism of unconscious processes has very radically changed. The mental content of the fear in question is certainly either conscious or hovering in the background of consciousness. This is one reason why many women and girls believe that orgasm and pregnancy belong together. Although numerous impressions seem to corroborate this belief, experience proves the contrary.

Kisch expresses himself as follows on this subject:

"The relationship between dyspareunia and female sterility seems to me of great significance. The dyspareunia, as already mentioned, usually comes to the physician's attention when it is associated with sterility. Either the husband complains of the wife's frigidity as the apparent cause or the woman herself states that she does not conceive because she is not sexually gratified. As a matter of fact the coincidence of dyspareunia and sterility is so striking that on the basis of my professional experience in this matter I am decidedly inclined to assume an etiologic relationship between the two conditions, at least in certain cases. Among 69 sterile women, whom I have examined for dyspareunia, I found this condition 26 times, *i.e.*, in 38 per cent of the cases.

Duncan mentions that among 191 sterile women he found 62 lacking sexual enjoyment. Woman's enjoyment of the sexual act seems also to bear on conception; for we know that the pleasurable sensation generates reflectory actions in the genital regions which favor both the retention of the sperma and the acceleration of its course towards the mouth of the uterus and into the uterine cavity; such sensation perhaps induces also changes in the cervical secretions which favor the penetration of the spermatozoa into the uterus."

Kisch states further:

"The influence of relative dyspareunia on sterility is shown by the fact that the faithless wife is rendered pregnant by her lover but not by her husband towards whom she is indifferent. This form of dyspareunia (due to sexual disharmony) may be responsible for the sterility of a married pair where husband and wife, after dissolving their sterile marriage bonds, remarry and in their new marriage each one attains the joys of parenthood. I have known such cases; and similar instances have roused the interest of investigators at all ages, beginning with Aristotle. The rôle of pleasurable feelings in the induction of conception is also shown by the fact that on account of the pain caused by the defloration most newly married women suffer from a passing dyspareunia; consequently the first conception takes place some time after marriage, at a period corresponding to the awakening of the pleasurable sensation induced by the discharge. Courty relates the relevant case of a woman who in spite of her excellent health remained sterile and had her first child by a lover in the 15th year of her married life. The paternity of this child was beyond doubt; there followed two other children, whose father, as a matter of fact, was the one *quem nuptiæ demonstrant.* The sense of gratification had never been awakened in this woman previous to the time when she was rendered pregnant.

"Analogous relationships of a more convincing character have been repeatedly observed also among the lower animals and Darwin relates a number of pertinent observations.

"In conclusion dyspareunia must be regarded among the determinants which induce sterility in woman, although this is not necessarily always the case."

From my professional observation I can corroborate that women believe they are able to state accurately the time when

conception has taken place. Particularly women who live with their husbands and are at the same time intimate with lovers think they are able to tell that the children were conceived on a particular day, on the occasion of a clandestine meeting. That such surmisals are beyond proof is obvious. But I have also encountered baffling experiences.

CASE 42. A woman 34 years of age was wholly anæsthetic throughout her married life. Two years after marriage she was still suffering from vaginism. Her husband, a very potent and strong man, was never able to carry out *immissio penis*. Her dislike of him, very adroitly masked, expressed itself in this form. I was the first to call attention to the psychic roots of vaginism. (*Vid.* English version of my work, *Nervous Anxiety and Allied Mental States.*) The body truthfully proclaims its defying "I will not" even while the sophisticated intellect assumes the attitude of meek and loving submissiveness.

After two years the husband succeeded in penetrating into the vagina by force; thereafter penetration became gradually easier. Intercourse was always painful. There was never a trace of libido on her part. In spite of this the woman became pregnant three times and she gave birth to three sturdy children. After ten years of married life she became acquainted with a married man who was less potent. He too was the parent of three children, although he was not much attached to his wife, the couple having married without love. The patient and this man fell in love with each other. Soon they began to indulge in sexual intercourse. Both experienced the keenest orgasm during the act. In spite of this their sexual relations bore no consequences, although they adopted no protective measures because the woman desired to have a child by her lover. She had to give up the affair because her husband discovered it and compelled her to go to England for a protracted visit among relatives.

Shortly thereafter her disconsolate lover seduced his office girl, who promptly became pregnant. He justified himself to me as follows: When my beloved left me I felt an intense yearning for love and tenderness. Without tenderness and without a woman's intimate companionship I could not live. The office girl had been in love with me for a long time. But my love for that rare woman, who is still my highest ideal, enabled me successfully to withstand all temptation. I could not have been untrue to her. The moment she was gone I thought only of doing away

with myself. At the same time I was inwardly consumed by an insatiable love hunger. I craved as much as possible the close intimacy of women. An irresistible urge seemed to impel me to taste life anew before ending my days. While I was in this state of mind my eyes one day fell on the little office girl; after a few minutes' conversation she became my sweetheart. She then confessed to me that she had waited two years for this moment.

Here we find sterility in spite of the keenest love and an illicit sexual intimacy producing a woman's strongest orgasm; while the husband's indifferent love embraces led promptly to pregnancy. The office girl admitted that at first she felt only pain, great excitation and a pleasurable sensation during the friction of the sexual parts. She attained orgasm only after she became pregnant. Then she ceased to be afraid of consequences. She knew already that the lover would take care of her. She was thus able to enjoy intercourse undisturbed.

The fact that the keenest orgasm frequently does not lead to impregnation may be due to the following circumstances: If the *glans penis* touches the *orificium externus* of the uterus, the aspirating, quick motions of the *portio* suck the spermatic fluid against the *cavum uteri*. But if this contact does not take place either because the penis is too small or because the uterus is flexible or its neck is too long, a strong orgasm may lead to the discharge of the spermatic fluid into the vagina. Kisch is of a different opinion. He believes that insufficient orgasm is responsible for the failure of the seminal discharge to reach the uterus.[9]

I know a woman who during the height of the orgasm spasmodically squirts the seminal discharge out of her vagina so that her husband gets bespattered every time. She was anxious to have children; and she ascribed her sterility rightly to this habitual spasm of her whole vaginal musculature. Following this spasm her constrictor cunnei clasps the penis as if to hold on to it. This woman tried to become pregnant by abstaining from orgasm. At her husband's request she endeavored to remain passive and not move a muscle during intercourse. But as consummation was reached she always cried out: "I cannot be still! I cannot! I am also made of

flesh and blood." And her hips would begin to move until with the onset of her orgasm the seminal discharge would be again spasmodically squeezed out of the vagina. The husband was advised to try coitus a second time in immediate succession. The same thing happened again. In addition to this, the woman masturbated daily and sometimes several times in the day,—without any ill effects. She consorted with many lovers because she was anxious to have a child; her condition bordered on nymphomania. She also masturbated in the presence of her lover before intercourse because he wanted to witness the act. (She was ashamed to do this in her husband's presence!) This was her lover's specific love requisite. He could have intercourse only after the woman masturbated and first thus gratified herself in his presence.

Our patient once masturbated four times in succession before sexual intercourse. In spite of this she could not remain passive during her lover's embrace. With a strongly potent lover this woman achieved orgasm three and four times by the time the man discharged once. But this led only to a more violent spasmodic ejection of the spermatic fluid.

The circumstances are never simple. Undoubtedly there are cases in which orgasm and impregnation stand in a certain relationship, the publications of numerous gynecologists seem to show. But I want to point out that the contrary may also occur: that a strong orgasm sometimes prevents conception. Nature's operations are not always so simple as we suppose.

I have already mentioned that any psychic inhibitions arising during sexual intercourse may prevent the occurrence of the orgasm. The fear of pregnancy stands out as the chief inhibition. Adler reports a number of relevant cases. Other anxiety thoughts also act as inhibitions; for instance, the fear that somebody is eavesdropping, peeping, or overhearing something, and the fear of being "found out." It is interesting that some women's exclamations during the orgasm betray this fear. Thus, one woman always exclaimed at the height of the coitus act: "If only nothing will happen! If only nothing will happen!" Such conduct, betraying fear of conception, is common also during intercourse among legally

married couples. Indeed, the fear of conceiving and bearing children is a widespread social manifestation which does not depend on economic factors alone. Very wealthy families limit themselves to a child or two. In my opinion this limited family system is a social symptom characteristic of the modern struggle between the sexes. The modern woman resents assuming her former submissive sexual rôle.

Other fears, such as the fear of being caught in the act, etc., may be more common among the unmarried couples but I have known such cases also among the married, indicating complicated mental mechanisms.

CASE 43. I am consulted by a man 45 years of age on account of sleeplessness. On my inquiry he tells me that for many months he has had no intercourse with his wife. The reason for this is very strange. They lived in a small apartment so that their servant had to sleep in the front room which was next to their bedroom. Both he and his wife were afraid that the girl would overhear them. This exaggerated regard for a servant girl who did not give the impression of innocence and who also had a lover was traceable to another cause. The man had his eye on this young girl; whenever he attempted to approach his old wife his mind turned to the younger woman. The tempting picture of the pretty girl would intrude every time; and thus the imperative thought would arise, in disguised form: "I can't go to my wife, the girl may overhear us." The repressed, unwelcome thought really was: "I must not go to the girl! My wife may find it out."

But his wife too was ashamed of the girl; and she confessed to her husband that her sexual desire was in abeyance because her mind was on the girl. Although the girl in question was "morally loose" neither of them seemed able to dispense with her. They kept her "out of pity." As a matter of fact both were in love with her, the man heterosexually, the woman homosexually! Each of them had the same associations of ideas from the moment they went to bed together: the girl! I advised them to assign the girl to sleep in another room; their apartment was large enough. But I could not convince them. There was no other room available; they have schemed and figured already, etc.

The wife's orgasm had always been weak. Now it failed her completely. The husband's desire was also rather weak. Thus they tacitly agreed between themselves to abstain altogether

from sexual intercourse out of consideration for their servant girl. And they thus fooled themselves, as well as each other, regarding their true motives. Both the man and the woman came to me to be treated for sleeplessness. I advised them to change their servant girl and to assign the new girl to another room. They did so only upon my repeated insistence that it must be done. After this change both rapidly recovered from their sleeplessness.

Back of the anxiety thought, "some one may overhear us," etc., there are hidden also certain ascetic moral tendencies. The dyspareunia may also be a form of self-inflicted punishment, an expatiation for an alleged misdeed; a secret love attachment, too, may bring about this absence of sexual feeling. The mere notion that orgasm is harmful, or dangerous in some way, is enough to induce the dyspareunia. In this connection the following case is interesting:

CASE 44. A plain woman of the people, 36 years of age, complains of numerous nervous symptoms. A tingling which spreads over her whole body is at times intensified to an unbearable itching. Occasionally she is troubled by uncomfortable sensations in her intestinal tract. At night she must get up to rush to the water closet. Anxiety attacks during the night disturb her sleep. Fatigue during the day incapacitates her from doing any hard work. Without any particular cause she feels at times so depressed that she bursts out weeping. She claims her married life is very happy. She does not care for sexual intercourse because "she has no such desire."

Careful inquiry discloses the following remarkable facts: Already in her youth she believed that it was not proper for one to have sexual desire: such desire, she thought, was sinful and the thing for which God punished one. Nevertheless during her marital relations her sexual passion was very great and she always experienced strong orgasm during intercourse. The death of a beloved child was God's punishment, she thought, because she had given herself over too much to earthly pleasure. In spite of this she did not have the will-power to deny herself sexual desire. A woman neighbor told her that such sensual excitation was very detrimental to one's health; that it causes premature aging and death. After this she fought successfully her sensual desire and

during intercourse she always prayed or centered her mind on something else. Thus she trained herself to avoid all enjoyment during sexual intercourse. Sometimes she actually prevailed upon her husband to desist so that she might avoid having an orgasm.

I gave her relevant information exposing the folly of the thought that the orgasm was sinful. It is a God-given capacity which we are supposed to use wisely. Neffzawi's famous oriental treatise entitled *The Scented Garden* contains the following majestic thought: "Praise be to the Lord, who has lodged man's greatest delight in the woman's natural parts and who has devised man's natural parts for woman's supreme delight!"

After a few weeks I saw her again. She was entirely well. Her orgasm was as strong as formerly. Her husband being strongly passionate they now indulge in sexual intercourse almost daily. Her neighbors, astonished at her fresh and blooming appearance, want to know to what miraculous cure she owes her good health.

Nevertheless, it would be erroneous to suppose that this woman's former dyspareunia is traceable alone to the thought-feeling that sexual intercourse is harmful, or sinful. Many women hear such superstitions but only very few of them accept the belief. There must be another motive lurking behind this belief to make its acceptance possible. In other words: she seized upon this argument in order to deny herself the enjoyment of sexual intercourse.

Only ascetic-moral tendencies can be responsible for such a feeling-attitude. A certain feature suggests itself as possibly relevant enough to disclose the true background or reason for this woman's morbid feeling-attitude. The woman fell into this attitude after the death of her child. May this death of a child be connected in her mind with a feeling of guilt?

We question her about the child's illness. We are told that the child had a carious vertebra and it suffered agonizing pains. The mother suffered likewise in sympathy with her child.

"Did you ever think that the child's death would be a release for both of you?"

"Yes . . . such thoughts did cross my mind; and when the child actually died I could not mourn very well; I had a

feeling of release. It was beyond human endurance,—what I had gone through! I was called ten times in the night, sometimes out of my husband's arms. . . . And the child, too, how it suffered! The poor mite!"

"Did you perhaps reproach yourself, after the child's death, for being an undutiful mother?"

"Of course my conscience troubled me. It still troubles me. Neither at the cemetery nor on returning home was I able to weep. I was ashamed of the neighbors who were saying: 'When the pain is too great one's tears dry up!' But I knew better."

In the light of this understanding the woman's dyspareunia becomes psychologically clear. The woman's rest had been often disturbed. The child sometimes called her while she was in the midst of sexual intercourse, before she achieved orgasm; the thought then flashed through her mind: "If the poor child would only die!" Then, after the child died, her conscience troubled her. She punished herself with the same denial which the child—by its presence in the sleeping room when it was living—had imposed on her. The moral imperative in this case was a thought-feeling,—as if the child had said: "You shall not profit by my death!" Now she was ready to accept the superstition that sexual intercourse was harmful. But inasmuch as her desire was very healthfully strong, my explanation together with the clearing up of her perverted sense of moral responsibility had the logical effect. It is necessary to explain to these simple-minded people the universal-human character of one's death wishes against one's beloved [10] under such painful circumstances and to unburden their conscience.

The last case was very instructive. It illustrates the function of anxiety as a mask for one's troubled conscience. Any form of anxiety disturbs one's libido and prevents the onset of the orgasm. [11] One of the most common forms of anxiety, of course, is the fear of infection.

Many women have told me that such fear interferes with their orgasm. But we should not be led astray by this alleged motivation. There are always deeper moral inhibitions, back of the alleged reasons, interfering with the dangerous wishes.

Fear of infection is a pretext which serves to cover a moral weakness. This mental mechanism is frequently displayed in dyspareunia. It requires a deeper psychologic analysis. Below I place on record several illustrative cases:

CASE 45. Mrs. I. K. describes herself as a highly erotic, passionate woman. She is divorced from her husband and lives with her 20-year-old daughter alone in Vienna; and for the past six years has suffered most intense tortures on account of sexual abstinence. She has a sexless relation with a man who supports her. But for this man, whom she prizes highly as a man and morally, she feels a horrible aversion. She claims she knows that he had had syphilis. Sometimes his face shows outbreaks which seem to her suspicious. This man is satisfied with her platonic friendship. He has advanced pointed suggestions a few times, but she acted each time as if she did not understand what he meant. She conducts herself in his company as a frigid and chaste woman. On his part he has been thoroughly satisfied with this spiritual comradeship for a long time. Nevertheless she suffers tortures on account of her craving for a man. But she is afraid of infection. And if she could overcome her dread of infection she would be afraid of blackmail. She knows of such a case. The man in that case was conscienceless enough to demand money from the woman, under threats. Finally, she is afraid also of gossip. A woman is easily talked about and on account of her daughter this would be very unfortunate. Of course, if she knew a refined healthy man she would fly to his arms without a moment's hesitation.

In such cases the experienced psychologist knows at once that the fear (of infection, of blackmail, etc.) is conjured up as a protection for chastity. This woman had once formally resolved to remain virtuous and to sweep all temptation out of her path. But without any aid she feels too weak successfully to withstand the storming of her cravings. All these danger probabilities serve to protect her virtue. Her fear is the guardian of her chastity.[12]

The subsequent history of this case is as follows: The woman sought to find a companion by inserting a newspaper advertisement. From thirty applicants she chose a quiet, refined higher official, a man who brought her a certificate from his physician to prove that he was in excellent health. The attendant circumstances were sufficiently clear and reassuring to allay her other fears. And now she came to me with the following complaint:

"Guess what happened! I was wholly ungratified. My desire was most keen, but I had no satisfaction. The experience tired me out because the man was very potent and he endeavored by all means to gratify me. . . ."

How did this anæsthesia come about? She was thinking continuously of another fearsome possibility. Specifically, and in particular: "What would daughter say if she knew this?" Suddenly she thought also of her husband. . . . These inhibitions rendered her most unhappy. Her new lover, she found, would otherwise suit her very well. Twice she tried him again . . . with the same result. It depressed her and she came to me for relief. I had warned her against these experiments. Approximately this is what I had said to her: You are in the midst of a serious mental conflict. On the one hand your sexual desire craves gratification. But on the other you are handicapped by numerous inhibitions. Your anxiety states are but expressions of these inner inhibitions and of the conflict they induce. You will never succeed in carrying on amorous adventures. It is not in you to act like a flighty-minded woman. Another woman in your place would have found a companion long ago if she had really wanted one. You were unprepared to acknowledge to yourself that you mean to remain chaste. Take your mind off any thoughts of experimenting in this way. You are still a pretty woman, appealing and well liked and capable of making the right kind of a conquest. Let this be enough for you; and do not allow yourself to be led astray by your present mental state!" But she did not believe me. She plunged headlong into the adventure to show me that I was wrong. Now she came remorsefully back to me to confess her mistake. In the course of the treatment, which lasted only a week, it was brought out that she was still in love with her husband and that she held to a secret belief that she will yet live to see her husband return remorsefully to her and that then she will expiate all her errors. Her husband divorced her because he discovered a breach of faithfulness on her part. In the course of her subsequent conduct she over-corrected her former fickleness. She had firmly resolved to preserve her chastity unsullied, holding to a secret superstitious belief that so long as she remained chaste her husband would also remain faithful to her.

This was the meaning of her frigidity. She could not permit herself to attain satisfaction. She felt that if a man gratified her she would be lost. But why did she not keep her solemn resolu-

tion? She found out that her husband had a sweetheart. At once she wanted to avenge herself! She felt also free and no longer committed. But her inner moral powers were stronger than she herself had suspected. An inner voice always warned her: "On account of your base sensuality you have lost your husband and have deprived your daughter of her father. You shall never again attain satisfaction. This shall be your punishment." Thus her dyspareunia developed in accordance with the automatically operative *lex talionis,* or law of retribution. The thought "I have a grown-up daughter!" too played an important rôle. She was most solicitous about her daughter's innocence. She wanted to set the girl an example, to prove to her that a hot-blooded woman too can preserve her chastity.

Her depression soon disappeared. A woman friend advised her to improvise for herself a bienfaiteur, *i.e.,* an artificial phallus. She found this device so satisfactory that she was able to take her mind off all men.

I could report two other cases in which a formal vow was responsible for the sexual anæsthesia. The failure of desire in such cases proves to be a hysterical symptom, a conversion in Freud's sense. It expresses a moral imperative, approximately: "I must not allow myself to feel desire!"

A most remarkable origin and history is disclosed by the following case:

CASE 46. A woman 45 years of age consults me on account of periodic excitations which are so severe that she loses her appetite for food. These excitations appear very frequently after her monthly periods. She cannot sleep and prefers to roam and wander from place to place. She feels like "crawling out of her skin," as it were. In these states of mind her sexual desire is tremendous. But her desire seems meaningless. Although she is very passionate she never experiences gratification. But she did not come to me on account of her inability to find gratification. Her son has committed suicide a year ago. Since then she suffers from severe self-reproaches. She could have prevented her boy's suicide! He had overworked and had overstrained himself. He studied too hard for his examinations besides keeping up his interest in other mental preoccupations. She should have not allowed him thus to overstrain himself. She regards herself as her son's murderess. She would take her own life for this,

if she were not too cowardly. Also, she feels she has certain obligations towards her husband. But she broods continually over the thought: "I might have saved my boy!" She wants me to free her of this morbid brooding.

Such severe reproaches cannot possibly be recent; usually their emotional tone is strengthened by a resonance from the past.

In this case two possibilities had to be considered: she had wished her son's death. The fulfillment of this wish then troubled her conscience. Nearly all neurotics believe secretly in the all-powerfulness of their thoughts. The other possibility was that her past life already may have burdened her conscience with a similar sense of guilt. Some one may have passed away years ago whose death was associated in her mind with a feeling of personal guilt. In the case under consideration both factors were determinative. Her first burdensome thought had arisen as follows: the son was in love with a girl. The mother was jealous. She had hoped that this son would take care of her in her old age. She wanted him to marry wealth so as to enhance the fortunes of the whole family; and thus restore to a certain extent the once flourishing and enviable standing of the family name. But he was in love with a poor girl and the mother once reflected: "I will see him dead rather than let him marry this girl!" This thought so scared her that she wanted to expiate; and by way of compensation she resolved not to oppose the boy's contemplated step. But the affair with the girl ended automatically. The girl proved unfaithful. She became interested in a rich man. The son was unable to bear this insult and the disappointment; and this was the reason for his suicide. At first the distracted mother could not forgive her son for causing her this anguish; for taking to heart his love for the girl more than the consideration he owed his mother. She was unable to weep: her feelings had congealed and she seemed indifferent. Her whole neurosis developed several weeks later.

But her troubled conscience and her dyspareunia led also to another experience which belonged to her youth. As a girl of eighteen she went through a horrible experience. A theatre (the Ring Theatre at Vienna) burned down and she suspected, indeed she was certain, that her only brother was there. Standing in front of the theatre she prayed, imploring God to save her beloved brother. She was on the point of taking an oath. She wanted solemnly to swear that she would always remain chaste and that she would devote her life to the care of the sick if God will only

be merciful enough to save her brother from the fire. When she was about to take this oath the thought flashed through her mind, "Perhaps I am unnecessarily thus binding myself! Perhaps brother did not go to the theatre at all. He may be home now." She avoided the oath and hurried breathlessly home. Her brother was not there. He must be visiting his girl friend, she thought, and rushed to that girl's home. The brother was not there. Then she hurried back to the theatre. Great crowds were gathered on the square and she heard that most of the people had been saved; only a few had lost their lives. There wasn't a living soul in the theatre. It was too late for an oath. Her brother did not come home. On the following day he was identified among the bodies which had been taken out of the theatre.

Now she reproached herself most bitterly as responsible for her brother's horrible death. If she had taken the oath her brother's life would have surely been saved. Her conscience thus troubled her for several years until finally she married her present husband without feeling particular love for him. Every time her husband was tender with her she thought of the theatre episode and this rendered her unable to achieve orgasm. Thus she kept her oath: she was a nun, *i.e.*, she could not permit herself to feel desire or enjoy gratification.

I recall seeing a comedy in which the young bridal couple were repeatedly disturbed at a critical moment by the train conductor who, sticking his head into their compartment, called out: "Have you any duty to declare?" This rendered the man psychically impotent. Whenever he was about to carry out sexual intercourse this terrible interrogation came to his mind. The incident may be based on truth. It seems to have been taken from life. It characterizes fittingly the mechanism of psychic impotence. The question may also be taken in a symbolic sense and mean: "Is your conscience clear?"

I could record numerous other illustrations to show that many women deliberately deny themselves gratification in order to expiate their alleged sinful thought-feelings. Many women are afraid of sexual desire also because it weakens them and they are afraid of thus becoming an easy prey to temptation. Many women are afraid of their own passion. Thus it comes about that the most passionate women are the ones who show themselves sexually anæsthetic. But the tem-

perament which crops out with the abolition of their anæthesia surprises, or seems to surprise, nobody so much as the persons concerned.

Closer scrutiny, however, reveals the truth of the situation. The woman declares: "I have always known it! If I ever break loose I should be worse than any other woman and the passion in me would break down all barriers!" [18] Thus fear of one's own passion may also be the reason for the dyspareunia. The next case illustrates the fusion of all these determinants.

CASE 47. Miss G. M., thirty-two years of age; she cohabits with a prominent man and suffers from anxiety and depression. At times she is so depressed that she weeps for hours. She feels that life has no purpose. What is the use of going anywhere? Would it not be better to put an end to it all? Often she locks herself up for weeks in her lonely room and sees nobody. She is wholly frigid, "like a piece of ice," during intercourse; she does not so much as get roused.

I ask her to tell me her life history. Her account is one of the most impressive and pathetic that I have ever heard.

She was the child of poor parents and was brought up in the environs of a large city where she became acquainted early in life with all forms of sexual indulgences. As a child she hung around the neighboring woods frequented by older men who always bribed the poor children to play with them or to handle their sexual organs. Sometimes these men, some of whom belonged to the "best social circles" of the town, prepared themselves with bonbons and other trifling bribes for the children. Never was intercourse attempted. Usually the little girls were induced to take hold of the *membrum virile* and to play with it. But some of the men demanded fellatio or similar manipulation, occasionally paying well for the service. About 8 or 10 little girls were thus available in the woods and they knew already by sight all the men who frequented the place.

At the age of 13 she gave herself to an officer and remained his sweetheart for three years. He was rough with her and began to drink so that finally she refused to meet him any further. Already at that time she experienced libido, although not as powerfully as afterwards. Inasmuch as she suffered much from poverty in the parental home the thought came to her of earning

money in this manner. She arranged with a woman to meet various men at that woman's house. She sank lower and lower very rapidly and at the age of 18 she landed in a house of prostitution. There she remained approximately one whole year. She experienced libido only if she liked her man very well and if he treated her as a woman and not as a harlot. Once a couple of men who were friends came together to the house. They were prominent men and both liked her. They engaged her in conversation. Then one of the two men suggested that she should leave the house and live with him as his mistress. He wanted to educate her. She accepted the suggestion with alacrity. He bought her freedom from the "Madam," who claimed that the girl was her chief attraction and that she owed her a large sum of money. During intercourse with this man she experienced promptly very extraordinary orgasm. This man, a certain Baron X., kept his word. He gave her a fine home and surrounded her with instructors and teachers. She devoted herself particularly to the study of the voice, believing that she had great talent. She made rapid progress and soon she went on the stage, first as a member of the chorus but soon afterwards appearing in minor solo rôles. She had a very beautiful figure and she could dance well; therefore she was given prominent positions on the stage and wore elegant costumes. But her admirer (he had meanwhile become secretly engaged to her) was frightfully jealous of her, so that he tortured her nearly to death. She bore her cross willingly, although he was a heavy drinker and rough in his manner. She loved him; and for his sake she devoted herself with ardor to her art. She made excellent progress and, thanks to her natural graces, she achieved an enviable standing; she was at the threshold of a very promising stage career.

But nothing came of her career. This happened as follows: She loved "her Robert," in spite, and perhaps because, of his violent temper. She acknowledged to herself that in his embrace she had first learned the true meaning of gratification. But she went through horrible experiences with him. Once he called on her with a loaded revolver, declaring that he had come to shoot her, that they must die together, then and there. He was jealous of an actor whom she had kissed on the stage in the course of a comedy. She managed to disarm his anger and cool down his temper but with difficulty. Thenceforth she lived in continuous fear and trembling. At the same time she felt that this millionaire's son, who was under guardianship, loved her to

greatest triumph was seducing a priest. Always on such an occasion her orgasm surpassed the gratification she attained in the embrace of her favorite lover. She relates a number of unbelievable adventures, substantiating them with letters and photographs. The supreme triumph of her life she achieved when a foreign priest gave her a prearranged sign, which she alone understood, during the holy rites. She then felt she was a sinner extraordinary, a human being who dares to play a prank on the Supreme Being Himself.

The realization of these sins came to her only afterwards; and then she thought she understood: God took her lover away from her because she had so adroitly enticed and seduced many priests! Therefore she was not worthy of attaining supreme gratification. She spoke of going to a nunnery, there to expiate for her past life. After writing her despairing lover a final parting letter, she broke up her home, and disappeared from sight. I inquired for her because her subsequent fate interested me. The information I gathered was that one day, after selling her furniture, she disappeared and nobody knew where she was. . . .

We have conceived woman's sexual anæsthesia thus far in its I-can-not aspect. We have also recorded cases illustrating the I-must-not aspect. The poor woman who wished her sick child dead so that her night's rest would not be disturbed and so that she might enjoy the pleasures of her marital life without hindrance, was such a case. The harlot who raised herself from the slime and gutter to the dignity of a pious and holy woman is another illustration, although in her case an elaborate "I will not" also entered into the situation.

Of course, if we accept the first accounts of these women, we can never arrive at a clear and definite understanding. In such cases we must always take into account the neurotic's tendency to pose and act. The neurotic's words are to be trusted only in so far as they are representative of one, but only of one of his mental trends. But his inner self is made up of numerous other trends which he does not want to disclose; these make up his secret source of happiness which he himself neither sees nor can see.

In many cases the inhibition is so plain and obvious that the I-will-not attitude challenges attention on the surface;

and it is only due to the patient's perverted will that he fails to see it.

These complicated problems will be taken up in the next chapter where I shall record also several extensive analyses. The following case illustrates in drastic manner and with particular clarity the I-will-not attitude.

CASE 48. Woman, 28 years of age; consults me on account of complete insensitiveness during sexual intercourse. In the course of the treatment, to which she reacts with considerable resistance, I recognize that her anæsthesia has been self-induced. The patient has reasons to avoid desire, *i.e.*, she does not want to feel. We know that men are able to deflect and postpone their orgasm. That woman's sexual anæsthesia is likewise an act of will, brought about in a manner similar to man's postponement of the orgasm, is shown by the following dream of our anæsthetic woman:

I was still a sister of charity (nurse). A woman was to have a child and I would have gladly assisted at the delivery. But the doctor had already engaged a couple of other sisters. I saw them standing in the hallway in H. in front of the woman's door. The woman was to call for the nurses as soon as she needed them. She does not do it; and when the senior nurse looks in to see whether the woman is not ready to deliver the child, I see the woman lying in bed with a towel wrapped around her head. For some reason she did not want to bring the child into the world; she was holding it back; and now it is said that the child has turned to ice. . . . The doctor comes to deliver the child into the world by artificial means; but the understanding all along is: the child has turned to ice.

This dream portrays a child "turned to ice," but thus turned only because the woman "did not want to give it birth." The senior sister of charity symbolizes her own strictly censorious consciousness. The two sisters of charity (or nurses) express her strong homosexual leaning as well as her love for her two brothers. During her marital relation she is always anæsthetic; but she frequently dreams with considerable gratification of cohabiting with her brothers. One of them has once assaulted her; and the incident still stands out in her mind as a warning. A certain doctor is courting her, but she likewise "refuses to deliver the child" for him. Child she associates with "Amor." Her Amor is cold. But only because she does not want to feel.

For she confesses that she regards every form of desire as sinful, on account of her sexual dreams about her brother. Every male has a bit of the brother in him, *i.e.*, represents her brother. She would prefer to have no sexual relations and to live with her husband as brother and sister. She prevents the onset of the orgasm by thinking of something comical in the midst of the sexual act; and presently the critical moments are over. She does not want to feel; and the dream corroborates that which for a long time she refused to acknowledge.

The betraying dream declares: "I do not want to have a child. I do not want a child by my husband. A child conceived without love,—what kind of a child could it be? It would be a child of ice, for I am ice-cold towards my husband!"

She proposes to her husband that they turn their marriage into a "spiritual relationship" in which they should live as brother and sister. That would awaken new powers in them; it would refine them. When he does not agree and explains that he cannot give up sexual gratification, she becomes ill. After each intercourse she displays innumerable credible and incredible symptoms. Intercourse without desire is atrocious, she rightfully declares. How she portrays to herself love is disclosed by another dream:

In the midst of the primordial age I find myself a passionate Sieglinde in a cave, waiting for the hero to release me. Siegmund appears and thrusts his sword into the wall, burying it to the hilt. Heart-thrilled I meet him exultingly, embracing and kissing him with greater passion than I ever kissed any one in my life. Then Wotan's voice roared majestically through the skies: "Hold on. Stop. The fairies forbid this!"

She is ostensibly unaware and does not want to believe that Sieglinde and Siegmund in Wagner's dramatic opera are brother and sister. Having witnessed the opera performance innumerable times she would have noticed it. But reference to a text convinces her that she had shut her eyes to a significant fact. She also perceives the symbolism of the penetrating sword. It is the brother's phallus which performs this wonder. Wotan represents divinity's warning and the categorical imperative of her conscience: "I must not!"

It is interesting that she confessed to me only towards the last her habit of thinking of a comical scene during sexual intercourse; and she made this confession under considerable resistance. This was her own secret; and the discovery of this device disclosed the meaning of her sexual anæsthesia for which she had placed

herself under my care. She was always confronted by the danger of having to yield physically to the temptations and enticements of her unloved husband. But she did not want this to happen. She helped herself out of this dangerous situation by infusing something comical into it. Comedy is the most effective enemy of pathos.

The orgasm is pathos; it is passion. Nothing disturbs passion so effectively as the intrusion of ridicule. Unfortunately she refused to disclose to me the details of the comical scene that came to her mind during sexual intercourse at the critical moment. She declared: "You must rest satisfied with the bare fact. I shall never tell you more about it. You have the secret from me. Now I see that further treatment is superfluous. I see now clearly that I did not want to feel desire and I understand that I have been playing a double game. . . . And the worst of it: I have been play-acting before myself no less than before you and before the whole world."

The following two cases I owe to Dr. Ferdinand Winkler. They show clearly the inner resistance against orgasm, displayed through nausea, anxiety and aversion:

CASE 49. Woman, about 30 years of age, complains of nausea and vomiting setting in during deglutition, which is so troublesome as to prevent her from eating her meals at the table with the family. Alone and away from her husband she eats "in hiding" a few morsels of food at a time. She has borne children twice; nevertheless she has always been sexually anæsthetic; and for the last few years she has avoided sexual intercourse altogether because she felt no desire, as well as because she was afraid of becoming pregnant. Thus she has severed the ties, both with regard to eating and "living" together, which linked her to her husband, with whom she is otherwise very considerate, managing his large house in irreproachable manner; as she has given up sexual intercourse with her husband so she endeavors to abstain from sharing with him the pleasures of the table; hidden and alone, away from his presence, she can eat without trouble.

Her sexual anæsthesia is strangely converted into a physical symptom under the form of an inability to swallow food in his presence. The analogy between wanting to exclude from her vagina her husband's penetrating *membrum virile,* which she dreads, and the throwing up of the food swallowed in her hus-

band's presence is plainly obvious. It is interesting that this young woman rejects the attentions of all other men and that she regurgitates food of which she partakes in the presence of other persons, though when her husband is absent. She can eat only when she is alone, even as she gratifies herself sexually alone, by pressing together her thighs. Thus we see that this food symptom is a form of autarchy, of self-gratification, in the strict sense.

CASE 50. A young man, recently married, returns from the bridal journey complaining that his bride reacts to every attempt at intercourse with such a spasm of the thigh muscles as to render intercourse impossible. A cocaine salve, prescribed by a physician on the journey, proved useless. He wanted me to apply electrical treatments, he having read about it. But the introduction of the vaginal electrode, so long as I held it in my hand, proved impossible. As soon as my hand approached the parts the adductors of both thighs stiffened and these muscles seemed really to deserve their old designation as *tutores virginitatis*,—guardians of virginity. The young woman refused to introduce the electrode herself and the electric-treatment plan had to be abandoned. Several weeks later the young husband reappeared at the office to report that, although the conditions during sexual intercourse have remained the same, his wife has ceased to menstruate and pregnancy should be out of question in her case. He wanted to know what the trouble could be. Physical examination again proved impossible. A specialist, a well-known gynecologist, was then called in consultation and, much to his astonishment, he too had to give up all attempts at carrying out a physical examination. We decided—undoubtedly an unusual and rare procedure in such a case—to place the woman under narcosis We found that in spite of the uninjured hymen the woman was pregnant. The spasm of her adductor muscles had protected her virginity, but did not prevent her from becoming pregnant. The hymen was surgically split; but this did not improve the conditions of sexual intercourse during the period of pregnancy. The delivery was instrumental and was carried out under narcosis. Shortly after the birth of the child the woman told her husband that she would not subject herself again to the inconveniences and dangers of pregnancy and birth. She renounced all sexual intimacy with him, but gave him complete sexual freedom, "until recall." On the other hand she proposed to remain his comrade

and helpmeet; and she insisted that he must give her an accurate account of his sexual adventures; warning him that she would not tolerate any vulgar actions with respect to sex. After a lapse of five years she cancelled this permission for him to indulge in extra-marital intercourse. Since then they are having normal sexual intercourse.

Psychological analysis revealed that the young woman entered this marriage out of intellectual considerations and could not get the thought out of her mind that in doing so she had degraded herself. For this reason she begrudged her husband's entrance to her "holy of holies." The muscular contracture disappeared automatically, but only after her husband's tendernesses with her and his success in the practical affairs of life had convinced her that the choice she had made has placed her on the "safe and sunny" side of life. In this connection we note that during their first year of married life the young wife, according to the husband's testimony, has endeavored to meet his wishes, but the automatic muscular contracture was stronger than her desire for intercourse. The guardian placed in front of her hymen by the thought of her alleged loss of caste through this marriage was strong enough to cancel the woman's will to please her husband. Thus the husband's efforts to break through the muscular resistance by his loving tenderness and caresses, after the birth of the child, remained fruitless for a long time. The caresses were returned but the entrance to the holy temple remained shut.

All these illustrations show the great significance of mental mechanisms in the development of feminine frigidity. The secret (co-conscious) imperatives, "You must not!" "You shall not!" and the overpowering, perverse, "I will not!" paralyze the sexual craving, preventing its natural course of expression. How strongly the struggle between the sexes expresses itself in the frigid woman through her stubborn "I will not!" categorical imperative! The problem of love is a complicated riddle with numerous unknown factors. The disorder can be cured only by a specialist who knows how to discover the various unknowns which make up the neurotic equation.

In all cases we have to do with an inner "No!" This negative may be expressed organically. Then the patients cover their "I will not" or "I must not" under an "I cannot." Fer-

reting out this inner "No!" is the task of psychoanalysis in the treatment of these disorders. This categorical negative, however, may also mean: "I do not want to be a woman!" or: "I do not want to be a wife to him!" The dyspareunia shows us the growing dissociation of cultural mankind, the splitting up of the civilized human being under civilization into a "willing" and a "non-willing" personality; his inner disorganization; his posing before himself; and his conflict with himself.

VI

CLINICAL DATA

It is interesting to inquire of women when they have felt the first and when they have felt the strongest orgasm during their sexual experience. The means for attaining orgasm are numerous and varied. Some women have recourse to a fantasy; during sexual intercourse their mind is fixed on a particular picture. Other women are capable of attaining orgasm only under the strain of anxiety or fear. They think of being caught in the act, of being slain, etc. This explains the strange fact that some women find themselves more responsive in the embrace of a lover, whom they may not like as well as they do the husband. They are afraid of being caught. There plays into such a situation the excitement of venturing into the forbidden path, the thrill of "putting something over" on the husband. Furthermore, during the lover's embrace they can let themselves go freely, abandoning all shame, and permit themselves to enter into the practice of various paraphilias which they do not dare allow their husbands through the fear of losing their respect. With many women the rape fantasy plays a great rôle. They permit themselves easily to be overpowered, because this is the only way in which they can attain orgasm at all. Sometimes they must fight with the aggressor before intercourse.

A woman's notion that she is watched, or that some one is listening, the thought that the walls of the room (at a hotel) have witnessed many "forbidden" scenes, may have a very extraordinary effect in rousing her libido. It is often noted that the orgasm, once roused under special circumstances, tends permanently to persist. The orgastic reflex has found its pathway. Such pathways may be discovered during pregnancy, when the libido is often increased to a remarkable degree so

that it occasionally amounts to a regular "erotomania." Women sometimes fall in love several times in the course of their pregnancy, or commit various follies, permitting themselves to do things which they would never do except for the influence that the state of pregnancy exerts upon them. The increase of endocrinic secretions is responsible for their marked erotization. But this erotization may involve merely the psychic pathways. Some infantile impression, a moment favoring the outbreak of some repressed craving, the temporary abolition of an inhibition is enough to bring about the first orgasm. Occasionally the orgasm is attained under extraordinary circumstances and unexpectedly.

Maupassant's finest novel, *Une Vie* (A Life), contains a most artful description of the onset of an orgasm. The young couple are on their honeymoon. Several weeks pass. In spite of her husband's great passion the young bride has not yet discovered the thrill of love. They come to a running fountain. Crystal-clear water spouts from a pipe. Both Jeanne and her husband are thirsty. Each wants to be the first one to drink. Having no container they try to quench their thirst directly from the pipe.

"And while she enjoyed the coolness of the water, he seized her around the waist playfully trying to usurp her place at the wooden spout. She opposed him; their lips met: thus they wrestled! During the various phases of their playful struggle, each repeatedly succeeded in wresting from the other the end of the pipe and tried to hold on to it with the teeth; the stream of the cool water, in the successive possession of each for a few moments, alternately stopped and burst forth, besprinkling their faces, their hands, their clothing, their throats. Drops like dewy pearls shimmered in her hair. Their kisses mingled with the water stream.

"Suddenly an idea struck lovely Jeanne. Filling her mouth with the clear water, her cheeks distended like a hamster, she gave Julian to understand that she wanted to still his thirst lip to lip. Smilingly he met her mouth with open arms and with his head thrown back he drank in one draft from this fountain of palpitating flesh, a nectar which unleashed a burning

longing in his arteries. Jeanne leaned on him with unwonted tenderness, her heart beat fast, her breasts heaved visibly, her eyes seemed suffused with a strange watery softness. Very lowly she whispered, 'Julian, I love you!'—and drawing him to herself she bent her body and covered her blushing face with her hands in token of her shame. He threw himself on her with a passionate embrace. She breathed heavily, oppressed by a nervous anticipation; presently she gave an outcry, as if struck by lightning, at the sudden feeling which overwhelmed her."

Maupassant seems to have taken this observation from life. A woman turns suddenly responsive when she playfully sprays a fluid into the man's mouth. This shows that the homosexual component of her libido furnishes the addition necessary for rousing the libido to the proper pitch for attaining the orgasm. Once the pathway is broken through, the orgasm is achievable without further homosexual aid. The orgasm fails when the fore-pleasure remains powerful enough to interfere with the onset of the end-pleasure. Women endowed with a rich fantasy find so much gratification in the preliminary stages that the end-pleasure proves disappointing to them.

Freud remarks very cogently:

With the beginning of puberty changes set in transforming the infantile sexual life into its definite normal form. Hitherto the sexual impulse had been preponderatingly autoerotic; it now finds the sexual object. Thus far it had manifested itself in single impulses and in erogenous zones seeking a certain pleasure as the sole sexual aim. A new sexual aim now appears, all the partial impulses cooperating in its production, while the erogenous zones subordinate themselves under the primacy of the genital zone. As the new sexual aim assigns very different functions to the two sexes their sexual development now follows different courses. The sexual development of the male is more consistent and easier to understand while woman's development appears to undergo a form of regression. The normality of the sexual life is insured only by the accurate concurrence of the two developmental streams directed to the sexual object and the sexual aim. It may be likened to the piercing of a tunnel from the two opposite sides.

Man's new sexual aim consists of the discharge of the sexual products; it is not markedly different from the former sexual aim in the manner of obtaining pleasure; on the contrary, the highest degree of pleasure is associated with this final act of the sexual function. The sexual impulse now becomes engaged in the service of the reproductive function; its aim becomes, so to say, altruistic. If this transformation is to be carried out successfully it must be adjusted to the original dispositions and to the peculiarities of the impulses.

Just as in every other complicated mechanism where new adaptations and compositions are about to be formed, here, too, there is a possibility of morbid disturbance if the new order of things fails to have its regular course.

From the course of the development as described we can clearly perceive the issue and the end aim. The intermediary transitional stages are still quite obscure and present many a riddle which will have to be solved.

The most striking process of puberty may be selected as its most characteristic feature; it is the manifest growth of the external genitals which show a relative inhibition of growth during the latency period of childhood. Simultaneously the inner genitals develop to such an extent as to be capable of furnishing sexual products for the reception and formation of a new human being. A most complicated apparatus is thus formed ready for activity.

This apparatus is set in motion by stimuli; and observation shows that the stimuli may affect it in three ways: from the outer world through the familiar erogenous zones; from the inner organic world by ways still to be investigated; and through the psychic life which merely represents a depositary of external impressions and a receptacle of inner excitations.

The same result follows in all three instances, namely, a state which may be designated as "sexual excitation" and which manifests itself in certain psychic and somatic signs. The psychic sign consists of a peculiar feeling of tension of a most urgent character and among the manifold somatic signs the numerous changes in the genitals are the most striking. They have a definite meaning, that of readiness. They constitute a preparation for the sexual act.

The character of the tension of sexual excitation raises a question difficult to solve but important for a proper concep-

tion of the sexual process. Despite all divergence of opinion in psychology, I maintain firmly that a feeling of tension carries with it the impulse to alter the psychic situation and acts as an inciter, which is quite contrary to the nature of the perceived pleasure. But if we ascribe the tension of the sexual excitation to the feeling of displeasure we are confronted with the fact that the perception of this state of excitation is undoubtedly pleasurable. The tension induced by sexual excitation is everywhere accompanied by pleasure; even the preparatory changes in the genitals involve a distinct feeling of satisfaction. What is the relation between this unpleasant tension and this feeling of pleasure?

Everything relating to the problem of pleasure and pain touches one of the weakest spots in our current psychology. We shall try if possible to learn something from the scrutiny of the problem under consideration and avoid encroaching upon the general question.

Let us first glance at the manner in which the erogenous zones adapt themselves to the new order of things. An important rôle devolves upon them in the preparation of the sexual excitation. The eye, though very remote from the sexual object, during object wooing is commonly appealed to by that particular quality of excitation which in the sexual object we designate as beauty. Other excellencies of the sexual object are likewise called "attractions." This excitation is on the one hand already connected with pleasure, and on the other hand it either increases the sexual excitation or it evokes the same where it is still wanting. The effect is the same when another erogenous zone is simultaneously excited, *e.g.*, touching the hand. There is on the one hand the feeling of pleasure which soon becomes enhanced by the pleasure involved in the preparatory changes, and on the other hand the sexual tension is further increased, soon changing to a distinct feeling of displeasure, if it cannot proceed to further increase.

Another illustration will perhaps make this matter clearer. Suppose that an erogenous zone, like a woman's breast, is excited by touching while the woman is not sexually roused at the time. This dermal contact in itself evokes a feeling of pleasure; nothing is better adapted to awaken sexual excitation which, however, demands a greater summation of pleasure. How does the perceived pleasure evoke the desire for greater pleasure? This is the real problem.

But the rôle which devolves upon the erogenous zones is clear. What applies to one of them holds true of all. They serve to furnish a certain amount of pleasure through their own respective excitation, which increases the tension, and this in turn is destined to produce the necessary motor energy for carrying the sexual act to a conclusion. The last part but one of this act is again a suitable excitation of an erogenous zone; *i.e.*, the genital zone proper of the *glans penis* is roused by the object most fit for it, the mucous membrane of the vagina, and the pleasure furnished by this excitation produces reflexly the motor energy for conveying to the surface the sexual secretion. The last pleasure is of the highest intensity, differing in its mechanism from the earlier ones. It is produced entirely through the discharge and it is altogether a pleasure of gratification; with it the tension of the libido temporarily wanes.

It does not seem to me unwarranted to distinguish these pleasures—the excitation of the erogenous zones, and the discharge of the sexual substance—by designating a particular name for each. We may properly designate the first as the fore-pleasure, in contradistinction to the end-pleasure. The fore-pleasure is then the same as that furnished, in a minor form, by the infantile sexual impulse, while the end-pleasure is something new, probably determined by the pubertal changes. The new function of the erogenous zones may be summarized as follows: they render possible the summation of the greater pleasure of gratification by means of the fore-pleasure they yield during the infantile life. (*Three Contributions to the Sexual Theory,* authorized translation by *A. A. Brill,* New York, 1910.)

The fore-pleasure is often made up of infantile pleasure sources. A great rôle is played by the habit of fondling and stroking, awakening the memory of tendernesses experienced during the nursery period. On the other hand, an infantile form of sexual gratification generates the strongest orgasm. Often these consist of a vicarious realization of "infantile theories of sex."

Experienced observers know that women protect themselves against love by deprecating the male. The following case illustrates this form of defence reaction. Women of this type remain frigid because during the sexual embrace they seek

reasons for aversion so as not to give to the sexual partner the satisfaction of having induced orgasm in them.

CASE 52. Mrs. F. L. writes:

You have asked me to write you an account of my present state and I shall try to give you a general outline.

My earliest recollections center around fear and dissatisfaction. Whatever I accomplished seemed to me incompletely done; in spite of the most painstaking efforts I never attained the degree of thoroughness which was the ambition of my dreams.

Instances: As a child I always gathered my playthings; I spent weary hours putting them together without succeeding well (in my imagination, of course!). The consequence was a feeling of *unrest, of depression, of failure, instead of a sense of satisfaction* over the accomplished work.

Leaving the house I would feel fairly comfortable on the street; at the same time I could not withstand the terrible dread that the houses may tumble, the furniture may roll this way and that way, etc. This last feeling of dread about objects not being properly balanced I share to this day.

If I wanted to learn something thoroughly, I gave days to it without ever having the feeling of having learned it, although I was quick to grasp things.

My religiosity made me particularly restive. Although I was very pious, blasphemous thoughts came to my mind, or thoughts which to a child's mind seemed sinful and I fought in vain against them. Such thoughts, contrary to my religious disposition, intruded particularly after confession and before communion. Naturally this caused me great worry and it made me very unhappy because religion and piety were the highest ideals of my childhood.

Whether on account of these tortures or because of other circumstances (which I am unable to account for), the fact is that I was nearly always in a state of inner unrest.

This state of mind gave way later (in my 14-15th year) to an expectant feeling-attitude (love yearning?); but instead of improving my condition, it made me more restless and unbearable.

Like everything in my life this natural longing developed into an unbelievable dread of missing the joy out of life and not infrequently I lapsed into terrible states of anger against my mother (almost hatred).

On the whole I kept rather aloof from the practical affairs of

life around me, being immersed in a world of fantasies and dreams of my own in contrast to which the daily existence seemed to me painful and raw.

But at 16 years of age I began to take an interest in the world and the life around me, and in acquiring knowledge. In this regard I passed through a similar experience. That which had become my whole happiness, the education and knowledge I painfully acquired, eventually withered to nothingness, losing all value in my esteem. Although, as others pointed out to me, I grasped readily the various philosophic and scientific thoughts and frequently discoursed at length on such topics, I was always tortured by the thought that I had really understood nothing of the subject under consideration. This almost incapacitated me for work; my restlessness and dread rendered me incapable of carrying out anything (as, for instance, a simple addition!).

Here I must add further particulars.

At school I conceived a passionate admiration for a certain teacher so that I thought almost of nothing but him. In this connection, too, I went through a similar experience. At first this half-childish feeling made me indescribably happy; but in the course of about a year's time compulsive thoughts began to intrude which demeaned him to my mind, thus rendering me extremely unhappy. (I thought of him continually in unworthy situations, though not of a sexual character.)

Unfortunately this experience does not stand isolated. Moody and restless as I was I did not abstain from entertainments (dances) and I became acquainted with a young man with whom I fell in love. This love, the sweet companionship of this man who was and is a noble, clean man, had a soothing effect on me; and for the brief time that I was in his company my compulsive anxiety thoughts abated. Tender feelings (in the proximity of a beloved person) and interesting preoccupations generally have a quieting effect on me. My anxiety revolved around my great thirst for knowledge rather than around love; but I had to go to work.

I must state anticipatively also that my friend left the city and that we drifted apart on account of misunderstandings. This was a great and almost insupportable blow to me; nevertheless, strangely enough, this anguish, this longing for him, was the only soothing feature in my turbulent existence.

Another thing: My whole comfort and joy centered on our home. Mother and I were in a position to embellish our humble

apartment and the home needs became now my fixed idea. This was not very troublesome because I could keep changing the furniture and things around until my excited feelings were satisfied with the result. I began also to take an interest in my office work.

Finding that I could make no headway with study and books on account of my state of anxiety I arrived at a painful resolution. I reflected: I must renounce all ambition to learn and know; henceforth I shall be indifferent towards the acquisition of knowledge. But this was a mere delusion; the desire for further education was still strong in me; but my spirit was now at rest: subjects I formerly considered too deep for my understanding now became quite self-evident and obvious to me. Gradually our home, nature, my regular office work which I did not enjoy but was a duty to be properly absolved, comforted me. I gained self-confidence and no longer considered myself worthless, as I had formerly; and as a result of this complacent attitude of mind my physical condition also improved.

Nevertheless my state of anxiety was not wholly overcome. Occasionally a morbid dread seized me about one thing or another, though it did not last and I could banish it. My spiritual poise gradually gained the upper hand. Summer afternoons I often had happy moments when I was listless and free from anxiety thoughts. But when things were fairly smooth with me there supervened a fear of death; however, this dread did not overwhelm me completely; it did not rob me of the capacity to feel, as did the other anxiety thoughts. (For this dread or anxiety was, in its turn, a strong emotion.) Only the petty worries (I may call them pedantic) rendered me miserable.

Then the war came. That it did not stand the test of our expectations, that it led to nothing, is well known. So did also my little world (work, nature, interest in world progress). Like all others I was horrified, thrown off my balance, as it were. But, not to lose myself altogether I had to return halfway to my world.

Next I passed through the most tremendous experience of my life,—met my fate!

My half-forgotten friend, whom I regarded as gone forever out of my life, returned! I was happy! Nothing, I thought, can ever again affect me! Never, before or since, have I thus felt the true nature of a pure all-pervading love, of that spiritual-physical love which cannot be described but must be felt. Never

had I felt myself so pure, so good! Everything around me shrivelled into insignificance by contrast. I could live and love only through him.

The fact that now nothing mattered to me—except him—again threw me into deepest despair. (Of course he had to leave again for the front!)

At first I was able to keep up my work with a show of unbelievable self-control. The thought of him did not leave me for a moment. Without him I simply could not live. This will be easily understood in the light of the fact that his return meant for me the fulfillment of undreamed-of bliss.

But now my true misery set in. Suddenly, against my will, a thought which belittled him settled in my mind and gave me no peace. The more I worried over this foolish notion the stronger it grew, so that I did not have a moment's peace of mind. I was virtually close to insanity or suicide; and all this on account of so inconsequential and petty a notion! (The thought had to do with nutrition or digestion and the unavoidable human needs about which one ordinarily does not think!) After I was driven nearly insane, my thoughts suddenly swerved more into sexual channels. Just as the previous thought belittled him in my mind so these thoughts belittled me in my own esteem; they made me feel his inferior and unworthy of him. The thoughts were about the uncleanliness of the female organs, imaginary contacts with them, etc., things which in my sober moods are farthest from my mind.

My supreme anguishing experience followed. I married the man I dreamed about and whom I loved so dearly. During the whole period of our engagement I was a prey to my evil compulsive thoughts. In my esteem for my beloved I raised him to the heights of a divinity; but during the next quarter of an hour I pictured him in the uncomfortable situation of a man involuntarily soiling his underwear through a sudden call of nature on account of a bowel disturbance. Or I thought of him in the act which marks the end of the process of digestion. . . .

The day of marriage came at last! During the bridal night I remained unresponsive. My mind dwelt continually on the pictures I have mentioned above so that I could feel no gratification. To this day the beauty and charm of married love has eluded me! Is there still any help for me? Can medical skill relieve me of my torture? Will it be possible for me to feel as a normal woman should?

It was not possible to undertake the analysis of this interesting case. We see that belittling the man, the representation of scatological processes, acted as the inhibition preventing the libido. I have had under observation a similar condition in a man. He was a well-known Don Juan who confessed to me that he was not afraid of any woman. If he began to perceive a strong attachment for a woman, he only needed to picture her to himself in the act of emptying her bowels and all love feeling was over.

Obviously persons of this type utilize the infantile anal erotism, converted into disgust, as a defence reaction against spiritual love. Their erotism is cancelled by the picture of defecation; there remains merely the sexual component, which, in the instance of the woman whose case I have quoted above, was too weak to bring about the orgasm. Furthermore she states that she has experienced a pleasurable feeling of this nature only once; that happened in her ninth year on an occasion when her genitalia were roused through manipulation while she was half asleep.

The following life "confession" furnishes us interesting glimpses into the love life of a highly intelligent "emancipated" woman.

This woman, 35 years of age, fell in love with a 33-year-old man with whom she shared common intellectual interests. He was a very sensual person and suggested to her to become his sweetheart, after she had repeatedly lent him sums of money. She repulsed this suggestion with indignation. She was interested in cultivating merely spiritual bonds, pure friendship; claimed never to have been able to endure sensuous love, etc. Then, one day she discovered that he was intimate with another woman. She watched for him and attacked him with an umbrella. . . .

The letter which follows discloses the interesting fact that the orgasm, formerly present, suddenly disappeared in the intimacy of a common man with whom the woman had no spiritual bonds, but that she was unable to give herself to a man for whom she felt spiritual love.

CASE 53. Inasmuch as I suffer consciously from mental "inhibitions" which render it impossible for me to explain coherently

everything, aware also that in talking to the physician I am speaking to a man, I now take recourse to the pen.

Shortly before I met my husband I spent the summer in a charming summer place in the Czech Mountains where I met very pleasant company. Among the many interesting persons whom I met there was also a certain employee. The latter, though a very modest, commonplace average person, roused in me a strange but deep tenderness for him. This happened as follows: As a young, care-free, joyous girl, of fairly attractive appearance, I naturally liked to be courted, but my tastes were "particular." For everybody made love to me.

On the other hand, "Heinrich" (blond, though formerly I had preferred dark men, particularly men with dark eyes) was the brother-in-law of the local chief forester and himself a forester's son; he was therefore accustomed to hunting. He told me that once he shot a squirrel because squirrels are injurious to trees. The little animal fell off the tree and during its death struggle turned such an imploring, agonized gaze at his slayer, at the same time lifting its forepaws with a gesture so appealing, that since then H. never had the heart to shoot an animal. He also brought up a young deer which he had found, and which I frequently saw him feeding with a milk bottle. It was the man's kindly heart that appealed to me so much though I was unaware of it. He had no inkling of my state of feelings, or else he took no advantage of it, although he was fond of my company. It was a hardship to leave him.

On returning home, I suffered deeply from melancholy. All my thoughts centered on his little hut. I maintained a close correspondence with the local woman teacher partly because she was interesting but chiefly because she was his acquaintance. I surmise that she suspected my inclination.

My state of mind was not unlike my present condition. I tried to bring myself out of it through my own will power.

I prevailed upon my parents to allow me to attend a school of languages in preparation for the State examinations. I would have undertaken gladly an academic career (medicine) but my parents would not hear of it.

I wrote much at the time, including poems, and also turned my attention to the practice of the various arts. During that winter I became acquainted with my husband. He was far from handsome; blond, blue eyes: a man who at first almost repelled me; features not lacking a certain delicacy, but not my type. Inas-

much as he was a man of extraordinary intelligence, he appealed very much to me. I valued intelligence above everything else. We entered into a "free marriage." For he was a married man.

Living with a man of intellectual distinction had been my ideal since childhood. Everything else seems to me secondary.

Now I have already disclosed to you an ever-recurring travel dream. For years, during the most quiet, the best and the happiest period of my "marriage," I journeyed in my dreams to that summer resort and always with this one wish: to get back "to him"! In reality I have never carried out this dream journey, in spite of the yearnings I felt in the dreams, which also persevered during the waking time, and in spite of the fact that I could have done so easily enough as no serious obstacle stood in my way.

I dreamed this dream so long as my husband was alive, but never since. Only in the course of years I became aware, clearly and definitively, that I had never loved my husband. In the beginning—of course, even we "well brought up" girls are but human—I found sexual intercourse pleasurable in itself; and I did not know the difference. Nevertheless I recall that after the first indulgence in sexual intercourse I felt disappointed and I asked myself: "Is this it? And is this all? And is it this that folks make so much fuss about?"

During the last six or seven years of my married life I avoided the sexual act as often as I possibly could avoid it and I almost breathed a sigh of relief when I found myself again "free." I always attended strictly to my duties, but I believe that if I had known V. at the time the acquaintanceship would have led to a catastrophe. I should have eloped. Being very conscientious about my duties I never got myself involved in an intimacy with another man. Moreover my husband was extremely jealous, without reason, and often tortured me on this account. And now I am about to disclose something which I have thus far kept from you.

About six months after I became a widow, I made the acquaintance of the man who afterwards shot himself (about whom I told you). From the very beginning I had resolved that I would not marry this man. But I became his sweetheart. This man had a tremendous influence on me sensually,—only that. He was my type: healthy, dark, impressive. I was well aware of this. I entered into this intimacy to find out what "love" meant, and for health's sake, because abstinence caused me to suffer;

and I thus aroused in him too an all-consuming passion, as I have already told you. But spiritually the man was odious to me. He was without education, without culture, without inner sensibility.

For a period of three weeks I was "happy"—enjoying all the delights of the senses through endless nights. Then I had enough. The man got on my nerves with his whole make-up, with his views; briefly, I had nothing in common with him on a spiritual level; the only thing I liked about him was his appreciation of nature.

In spite of this our intimacy continued for over a year. Marry him I would not for anything in the world—that much was plain. But he tried to persuade me, the more so since he noticed that I was getting away from him; he always felt himself very inferior and he has never forgiven me this weakness. I felt pity; I did not care to abandon him brutally; besides, I still desired sexual intercourse, at any rate enough to want to be with him exclusively for this purpose. Immediately after going through the sexual act he became obnoxious to me. Socially this relationship remained a strict secret.

Little by little I was overcome by disgust until I could not tolerate his touch. But I saw that the lure of our intimacies rendered the man extremely unhappy and this made me very impatient; nevertheless I controlled myself because I was afraid of his anger. When he joined the army I felt relief. I received from him daily letters of most tender as well as most despairing contents because, in spite of my attempt to spare his feelings, he surmised the truth. I hardly answered him; that is, I wrote him, though not often; but I had little to say to him. Then he began to hate me. At any rate I ascribed to him certain anonymous letters I received. They looked too much like him.

One and a half years after the break between us he shot himself because he could not endure the strain of military service.

Meanwhile I became acquainted with Dr. K., a philosopher, unfortunately also a divorced man. This fact rendered it possible for me successfully to withstand the great spiritual influence which this man exerted upon me; it also made it possible for the man to "accept" the situation as he disliked "concubinage"; besides, he thought I was too "good" a woman to be "kept" merely as a sweetheart. He was a man of rare strength of character, almost of steel-hardiness; at the same time he was kind, almost selfless, wonderfully "get-alongable" and a man who always

found great joy in fulfilling his duty. He was also a writer—a fairly good one. I could have loved this man; nor could I have ever been sure of withstanding him. Perhaps he was too decent; or, possibly, at the very critical moment I suffered from some "inhibition"; at any rate we remained, or rather became, mere friends; our relations were a purely platonic ideal—the most beautiful and the purest that I have ever experienced in my life. It is my luck always that the men who court me are young and handsome. Dr. K. was a very handsome man. But I had gone through fifteen years of "wild marriage"; that was enough for me.

We "resigned ourselves" and saw less of each other until finally he joined the army. His absence affected me much more severely than I had expected. But this repetition of fateful happenings made me ill. I saw therein a sign of tragedy and I became morbidly uneasy. Moreover it was at this time, approximately, that I found out about that other man's suicide. My conscience began to trouble me because I had taken a woman's husband away from her; I saw the hand of fate, retribution, etc.

On the other hand F.'s wife has since reassured me very heartily that she was not unhappy and had never wished me any harm. Nevertheless parting from Dr. K. affected me more than I thought it would.

It took me a year and a half to get even partly over this. I was very glad that there had been no intimacies between us. His image faded but gradually from my mind. This platonic love was the most beautiful experience of my life thus far. It was a pure affection on both sides, guiltless, without bitterness, without hatred. It came to an end only on account of our enforced separation and because we both wanted to forget; it left only hallowed memories. Moreover our relationship lasted too short a time. To-day he is an invalided officer and his relatives endeavor to reconcile him with his wealthy wife. He has a boy of whom he is very fond. It would be the best thing for him.

When I met K. I was already well, quiet, rather happy and joyous but had become shy because the old aversion was still in my blood. An unsatisfied yearning still stirred me. "Why can you not find the right man?" The men who could have and who would have married me—for instance, an old friend of my husband's for whom I am almost sorry to-day, after my troublesome experiences with V., or a widower with two children, a very decent man of the middle class, comfortably situated—these men

I simply could not make up my mind to marry, particularly such a one as the latter.

I should have gladly undertaken the care of his children, but marry that man—never!

V. is not handsome but he is very sympathetic. He has a straight narrow nose (a sign of greed, it is said) and a decidedly infantile chin; he is irascible and very cruel—perversely cruel, I believe.

He betrayed this peculiarity during our first conversation. He is a devoted hunter and he revelled in the satisfaction one enjoys on witnessing the hunted wild denizens of the forest dying of their wounds "without a sound." (What a contrast to my first love!) This roused in me a distinct aversion. To me the hunter is one who slays from a safe distance. As a man, too, he is fond of "conquering" women who are compelled to "give up"—also "without a sound." Hence his hatred of me: I "squeal" too much. My severe reproaches for his unfairness he calls "squealing."

But he roused my interest. "Feeling" may be "fostered" by training. Excursions, mountain climbing, enjoyment of nature and of music in particular, count for much. Moreover, there is much that is good in every human being. There was also much good in him.

Now I am approaching a remarkable episode which I must explain.

As I have already mentioned, I met V.'s father ten years previously. He was merely a hotel lobby acquaintance, such as one meets in the provinces; but he, too, played a certain rôle in my life.

My "husband" was a functionary but he also derived some income from his theoretical-musical works; on the other hand the concerts which he organized cost him much money. My mother was harsh and unyielding: our needs gave her the opportunity of exercising her influence. Neither of us was accustomed to suffer from want and we sought to help ourselves.

I did not care to work in an office. I wanted to stay at home. Some business enterprise was the only chance open to me as my studies had been interrupted by father's death. Moreover a legal marriage was out of question: thus I was unprovided for; my husband was ailing.

But to become a "tailoress" did not seem to me to accord with my social standing; for I was still young and inexperienced; perhaps also brought up with false notions.

V.'s father was an officer; his wife had a gown-shop and he sang her praises when speaking of her diligence and virtue. I imitated her; and in my inner self I harbored a certain gratitude towards my adviser as well as admiration for the brave woman whom I did not know personally but of whom I thought whenever I was in the son's presence.

So when V. once excitedly told me about his financial obligation to a certain usurer, in the endeavor to explain the reason for abstaining from our planned excursions and thus dispel the suspicion that he was not interested, the gratitude I felt towards his father fostered my decision to help him, in spite of the strong suspicions which his conduct began to awaken in me. I lived (especially since I found out about his intimacy with Mrs. E.) and still live under the rather remarkable feeling that his father's "spirit" led him into my path, for me to save him, to save him from peril. Hence my overstressed efforts to help him out.

Or is this mere self-delusion?

I am not in the least superstitious. To me spiritism and similar fads are "humbug"; true, I admit telepathy, in so far as it is based on scientific proofs. I also recognize hypnotism. These are truths which, to be sure, I have not proven through my personal experience, but which no human being can deny; but I do not believe in "spirits." Nevertheless, there was this ever-recurring clear belief.

As a matter of fact I am in love with V. only since I discovered the state of his feelings and know that he is considerate and dutiful in his treatment of that woman. Formerly I saw in him merely a flighty-minded, cruel, frivolous, unreliable individual bent on having a good time and rather perverse, peculiarities he himself acknowledges. (He wants to take living lightly.)

The "other" in him is the intelligent, the earnest philosopher and thinker, Schopenhauer's pupil, pessimist and fatalist; his "belief" is a form of self-conceived version of Buddhism (he believes in the transmigration of souls in a modern form of his own conception). On the other hand I am a "fighter" by nature and believe in the power of the will to alter the decree of fate under certain circumstances. I absorbed Nietzsche when I was a young girl; it was altogether untimely for I was neither ripe nor prepared for it at the time.

But this contrast in our respective conceptions of the world stood out, like a red string, throughout our "friendship."

To-day I am vanquished; I have lost the upper hand and I need

help. I carried on the struggle deliberately rather than from pure instinct; but I fought unadroitly, without feminine delicacy, a quality which I seem to lack, unless a vague thought which at times buoyed my resolution may be considered in this light, namely, the thought that this money (which I lent him) may eventually carry him over the "dead point" of indifference and link his devotion to me.

But the money proved my undoing.

You see, dear doctor, I now rage at myself, precisely as I have raged at him, and just as recklessly; and yet I aim to appear kindly above all else. What evil I did him under "blind compulsion"—never intentionally—hurt me more than it did me good. I love V. more than I ever loved a human being; I love him so dearly that I well knew, and know now, that he means the "stronger destiny." To-day I regret all my past harshness not merely because it caused evil but because it hurt him in some way.

Once, just once in my life, I should like to be nothing but a pure woman, willingly, unrestrainedly yielding.

In my tenderness for V. there is much maternal feeling.

There is nothing I could deny V.; to fulfill all his wishes would be, for me, not a sacrifice but obeying the compulsion of necessity. Humbly, as he expects a woman to act, I would crawl at his feet—only thus could I be happy! Could I also bring happiness thus? To my expressed desire "I should like to live for you," V. often replied, "I should be more happy if you felt differently!"

Nevertheless, there is in my innermost depths a certain delicate but warm longing for tenderness, for submissiveness, for complete fusion with him; but circumstances made this impossible. Was I wrong? Was it selfish of me? He has completely shattered all the resistance which I opposed to "the little man."

I am at the end of my strength; your influence may calm me temporarily; but can it alter my fate? For help I look to V. and to you—but how is this help to come? I do not know.

The days when I have no session with you are days of depression. Outwardly calm, mastering myself, devoting myself to the realities and the duties of life, nevertheless in reality I live for the hour which shall bring V. back to me.

In appraising his character I swing from one extreme to another.

During my dark hours I think of his whole family as false,

calculating, and of their friendliness as a pose. The studied courtesy which I observe in every one of them I trace as follows: the mother is the daughter of a Court attendant, a lackey, or something of the kind; she has the prudish, stiff demeanor of the chamberwomen accustomed to aristocratic homes and, like all women of this type, she is very humble before the socially elect; rather narrow, cold, hard, bigot "correct," but also haughty and not without a certain native vulgarity. V. is a composite of both parents. His "innate vulgarity" he gets from his mother while his affected friendliness, his joviality and the "nobler passions" he derives from his father; but he by no means lacks subtler impulses; he is very conscientious, he exercises self-control, endeavors to improve himself, to round himself out, to accomplish things, to come nearer to perfection, as I do. A composite of the most heterogeneous qualities. Like all human beings?

I must be more generous.

I have intentionally reproduced this letter *in extenso*. This chapter consists chiefly of women's confessions in their own words.

The preceding letter shows us a neurotic personality controlled all the time by intellectual considerations, an individuality whose brain continually triumphs over her spinal cord, until the woman is led into a severe conflict which threatens to wreck her whole life. First she gives herself to a married man, experiences orgasm, deprecates him, and gradually withdraws from "sexual duties." The second man increases her libido, induces in her the highest orgasm; nevertheless she breaks with him because he is not well enough "educated." Her overstressed feeling of personality induces her to regard this orgasm in the embrace of a common man as a defeat and a shame. The last man with whom she is in love asks her to become his sweetheart. She wants to enter merely into a soul-bond with him, but flies into a rage when she discovers that he maintains another "physical" sweetheart,—that he perhaps is using for this purpose the money that she had lent him. Her deepest motive for the spiritual friendship was the fact that she, the "marriage scorner," yearned to get married so as to cancel thereby the humiliation of her "wild marriage." Her

dammed-up sadism, easily discernible in her letter (account of the huntings) finally breaks through and leads to the disgraceful public whipping episode, an incident which also reveals her former spiritual pose to have been merely a veil over her aboriginal personality.

The next case is that of a frigid Viennese "flapper."

The Viennese type of "flapper," first depicted by Arthur Schnitzler in his literary creations, then utilized also in innumerable songs, chansons, opera couplets, etc., seems worthy of a psychologic analysis. Among the patients who have consulted me for their dyspareunia, there was also a very intelligent, bright girl who complained that in spite of all her intimacies (with men) she has never become acquainted with the true love thrill. She achieved orgasm during masturbation, but never as the result of sexual intercourse.

She told me a very interesting and significant life history which amounts to a veritable "document humaine." I asked her to write down this confession of a "flapper." Unfortunately I am not in a position to reproduce it in its original naïveté; nor can I allow the girl's crude manner of expression to stand. Here and there I must change slightly a few lines, and occasionally an item must be suppressed because the reading public is not prepared as yet to receive such things in their original form.

What follows is the account of 21-year-old Miss Anna, in her own words.[1]

Case 54. My Life History: In the first place I set down a few facts about my early life which I have learned from hearsay.

I came into the world at eight months, ill-formed and undeveloped. At baptism I was given a girl's name, although one of the attending physicians was firmly of the opinion that I was a boy and held, from day to day, that I would not live. My first companion during the earliest years of my childhood was a great collie dog, and I was fond of stretching his eyelids open when I was unobserved, until the poor animal's whimpers once attracted mother's attention and she punished me by slapping my hands. I was a great "cry-baby," especially at night. I always wanted to be carried in arms; on account of my "outcries" my father gave me a preparation of cotton soaked in poppy as a "pacifier."

As a child I had my hands frequently slapped as punishment because I had the habit of sticking them under my clothes to play with myself. On one occasion I bit my mother on the breast although I was not a breast-fed baby, thus incurring a severe reprimand. I was fond of clawing at men's beards and hair. I broke out in angry outcries whenever I wanted my "teelum" (tea with rum) which meant, "Now I want to go to sleep." The first swear words I used were: "You are a kikri-rooster. You are a Maenna (?)!" I started to walk at fifteen months, but I began to talk much earlier. On one occasion while seeing mother taking a bath, I suddenly exclaimed: "Anna too has hair but on her head!" and I tapped my head. My first exclamation was, "Uh-je!" Once a loving couple kissed clandestinely, without paying any attention to me, whereupon I exclaimed suddenly: "Uh-je!" The scared couple tore themselves from their embrace as they had not suspected that I was such an "enfant terrible." Until I was 2½ years of age I slept in my parents' beds; and on one occasion I related before the assembled relatives that my father had said to mother: "When Anna falls asleep I'll come to your bed."

At the age of five I chose for my playmate "Richard," a boy of six or seven. We were much together. My parents occupied an apartment made up of a living room, parlor and kitchen. I was left a great deal to the supervision of my great-aunt, a woman fifty years older than myself. Once I was playing with Richard; my aunt always had the habit of falling asleep when she was with us; therefore we had to play in the kitchen so as not to disturb her, otherwise she would get very angry. For a long time I wanted to know how one can tell whether a child is a girl or a boy. I was told: by the earrings; but when a child comes into the world it has no earrings. Then I was told: by the nose. This seemed to satisfy me, although I had a feeling that they were keeping something from me. At play I watched for disclosures. Suddenly Richard expressed a desire to urinate. The required key was hanging on a nail too high for the children to reach; moreover we did not dare to disturb my great-aunt during her nap. Then the thought came to me of lending him my chamber pot. I assumed fairly well an indifferent air as I seated myself close by him on a low stool awaiting developments. He displayed considerable embarrassment, in spite of his tender years, but necessity breaks iron and at my insistence he finally accepted my offer. When I saw his organ, which was some-

thing entirely new to me, as I had always thought that boys were built precisely as girls, I went into highest raptures: "What have you there? My, isn't that nice! I'd like to have something like that, too." Whereupon I took hold of the membrum and held it enthusiastically, until the boy whispered that he can't hold his urine any longer and that I must let go of him. For the sake of decency I actually turned my back to him while he urinated. At the same time I intended to continue my observations afterwards. My great-aunt's cough woke us from the entrancing play in which we were engaged. I surmised at once that I would be given a severe scolding. She appeared at the door, and her look, reflecting fiery anger, showed me that we had been watched; she had overheard us. Richard found the ground too warm for him; he departed as quickly as possible, leaving me to my fate, which overtook me as soon as he closed the door behind him. My great-aunt shouted: "You useless creature, you hussy, what were you two doing there? Wait, I shall tell all the folks about it, so that everybody will know what an evil creature you are. You are beginning early. Pfui, Devil! Whoever hears this about you will never shake hands with you again; when you go to school, your teachers, and more especially your confessor, won't even spit on you. This is something you'll have to confess when you start going to school. None of your schoolmates would sit near you if they knew what you have just held in your hand."

I implored her tearfully to forgive me, defending myself with the plea that I merely wanted to see him "make wi-wi," [2] and that I did not mean any harm. Richard and I avoided one another for several days thereafter; in fact our friendship received quite a jolt because I could not quite forgive him for having had to urinate just when he was visiting at our house thus providing the opportunity for me to say such ugly things out of the sheer kindness of my heart. To this day whenever I occasionally meet him I feel two promptings in my breast. One seems to say: "Look away! Be ashamed that twenty years or so ago you have been intimate with him." The other: "What can possibly be the reason why we have drifted so far apart? Why do we now, as for years past, pass each other coldly, throwing one another stolen glances, only to lower our lids with shame the next moment?"

Moreover from that day on our doings and games were carefully watched.

My grandfather was a business man; he owned a large house, with a couple of sheds and a little garden with a lovely summer-

house, which we children, his two youngest boys, 8 and 10 years of age, and I, 9 years of age at the time, used as our "house" when we played "husband and wife"; on alternate days I promised one of the boys to marry him when we grew up; one day my promise went to Arthur, the next day to Alfred. Our favorite game (especially mine) was to play "doctor." I naturally was the patient, and allowed my clothes to be unbuttoned for all kinds of examinations, particularly around the genitalia.

On a certain occasion we were in the summer-house; there was nothing in it but a little table and a leather sofa. The blinds were drawn and it was quite dark, although it was a midsummer afternoon. We were left to ourselves as my grandfather always interfered when my great-aunt tried to follow me. I was playing with Arthur, my favorite uncle, then with Alfred and with a certain other boy, Rudolf, who was at least 14 years old at the time. I suggested: "Let us play 'doctor' to-day." I stretched myself on the sofa, as usual, my dress was again unbuttoned in the back, then the skirt was raised and hands reached towards my genitalia. I submitted quietly to everything; but I never looked any of the boys in the face. I always gazed vacantly in the air. Then the oldest boy (Rudolf) suddenly unbuttoned his trousers and tried to crawl on top of me, or bend over me. . . . I don't know exactly. For a moment I lost my breath; an instinctive dread seized me. I began to weep and begged them to leave me alone, insisting that I did not want to lie down any longer, that I wanted to sit up. I promised him a "kiss" if he would leave me alone and let me sit up. It was no use. I was held tight. Finally he released me, but not until after he subjected me to a cross-examination: he wanted me to tell him what my parents did when they got married. In my anxiety I began to enumerate everything imaginable; towards the last I added also that they kissed. He laughed at me and said: "You have forgotten the chief thing. They did precisely what I have just done to you." This aroused my indignation: "Oh, no! They never did such a nasty thing! This is sinful and the good Lord sees everything. My parents were not as bad as that." But my words were of no avail. They laughed at me. The two little boys likewise said: "If you don't let us, too, do 'wi-wi' there, we will tell your aunt and she will punish you." Whereupon I meekly half-submitted; but to my disappointment they did not linger close to me long enough for on each contact I perceived something pleasant, a sweet sensation. In the end I succeeded

in extricating myself with kisses.[a] During this whole episode, which must have lasted a long time, for we spent hours in that summer-house, I was watching anxiously the door to see whether my great-aunt was coming. From that day on I sat frequently with Arthur in the sheds behind some lumber and, squatting on the ground, we promised to be husband and wife when we grew up; he will earn a lot of money; I will run a large house with many servants; there will be beautiful children in the home, etc., and we embraced and kissed until we got very close together. I was happy whenever he thus occupied himself with me. At the least noise I heard, we spoke indifferently about school. Alfred, who was always pressed into the game as our child, we usually sent out for a walk so as to be undisturbed. If Arthur was not home when I called I played with the younger boy, Alfred, who on such occasions always complained bitterly that I show preference to Arthur when he, too, loves me; he wants to marry me when we grow up. Arthur, he complained, may do anything to me: he had often watched us when we thought he had gone out for a walk; if I keep up being so horrible towards him he will tell grandfather. I said: "I love you, too, Alfred (unfortunately he had blue eyes; Arthur, being my mother's brother, had large dark eyes), to-day you shall play with me."

Happy at the thought that I permitted him to do with me everything he wanted he gave me all his toys when I left the house. I took everything along, although my folks always said that this was selfish of me; that when I took away all the poor fellow's playthings he always cried after I left the house and his father had to punish him. I never took anything from Arthur for I was very fond of him; and even as a girl of 15 I wept bitter tears, my first, I believe, when on joining the marine service he said, all-wisely, to my mother: "Though I myself haven't learned much at school, do see to it, please, that Anna turns out a good girl."

On the other hand taking something from Alfred seemed to me natural. At any rate whenever he caught me with Arthur in a tête-à-tête it meant parting with my favorite playthings which I turned over to him as a bribe to keep him quiet. I carried the things out of the house surreptitiously. The playthings were usually stuffed toy rabbits and cats which I was fond of carrying to bed with me even when I was a fairly grown-up girl. Usually I held the toys to my neck and would not go to sleep any other

way. In the morning I found myself, as a rule, lying on top of the poor things.

Everything went along smoothly for months; nothing was noticed and we were able to enjoy undisturbed our love. Once I quarreled with Arthur. I knew he was smoking cigarettes on the sly. In my anger I revealed this fact to his father, my grandfather. My great-aunt carried the message for me. The boy got a severe thrashing; for revenge he told of some of the things that had been going on in the summer-house. I returned home with my great-aunt, suspecting nothing. She looked at me threateningly without saying a word. I felt that there was something in the air. At any rate, Arthur had said to me: "Listen, I told father, you'll get from auntie what's coming to you!" Finally she broke the silence: "Now, you better tell me what you have been carrying on with Rudi; I don't talk of the others, they are much younger." "Nothing," I protested. "I gave him a kiss . . ." There followed a scene as stormy as the one we had four years previously. "You good-for-nothing, if you don't tell me, and tell me at once, what you have done, I shall turn you over to the next policeman on the street." I began to weep and in the midst of my stammering I managed to confess, saying: "Please, auntie dear, don't be angry; I will never do it again; give me a kiss." "Pfui, Devil! Such a thing as you are I don't kiss; keep away from me; go by yourself." Whereupon she freed my hand. "Such an 'evil creature' should walk alone, then you'll always be watched. What a shame! Rudi will tell others; then a lot of persons in grandfather's house will know about it. When your father hears this he won't look at you. At school you will be marked down in deportment; you will be thrown out; you will land in the reformatory and later in jail."

I felt crushed. This was too much; I wept and begged for mercy at every step of the long walk. "Don't tell. Please, please, don't!" She did not say a word in reply.

"Please, Aunt Laura, don't tell anybody a word."

"Oh, yes; I won't tell your father, but I must tell your mother."

I reached home with my teeth chattering and crawled to bed, the personification of bravery, for I felt reassured.

The following afternoon I was with my mother and my aunt at a restaurant. My aunt used the opportunity to remark: "I have had my suspicions for a long time and I have always said it whenever she was left alone with the boys; but each time I tried

to say something R. (my grandfather) stopped me, and now see what's come of it."

I did not fail to notice that mother, instead of scolding me, turned her head aside to suppress a smile. She merely remarked that I must not do it again and this I earnestly promised.

I was angry with Arthur and our friendship was broken.

The fourth grade approached and with it the time for the first confession. I was a martyr. I suffered the tortures of the damned. How could I confess everything? But this too passed; I confessed haltingly that I committed unchaste deeds, both alone and with others. It was out: after a mild warning I received absolution.

Whether it is helpful to break up children's love affairs, I leave undecided. There was enmity between the two families. Not only the children but the others, too, avoided one another. Rudolf kept at a distance of a thousand feet; Arthur dodged me, saying that girls are "tell-tales" who "blab" everything and he prefers therefore to play with boys. He was one of the foremost scholars up to his fifth grade; thereafter, in spite of the teachers' admonitions, his habits changed. Nothing did any good; he began to carry on in various odd ways and at the age of 15 he joined the Navy and sailed for Pola.

At first I was far from indifferent when I called at the house and on asking for Arthur was told, "He does not play with you any more."

Thus I had to be satisfied with Alfred who was happy to have me to himself. Each time he gave me pictures and other knick-knacks dear to a child's heart. Often I promised to marry him although I always thought of Arthur.

The affair did not leave me unaffected. It must have been during the vacation period between the second and third year of school. When the school began, my teacher was shocked at my handwriting; my beautiful firm writing was gone. No matter how zealously I tried, one letter leaned to the left, the next to the right, one was too large, the other too small. I, the first pupil in the class, was obliged to witness the teacher, in her anger, tearing up my copy book and throwing it at my feet. Then she sent for my mother and advised her to punish me or send me to a physician because I was badly cross-eyed. My music-teacher, too, had to send for my mother; in spite of the highest marks I had received heretofore in singing, she could give me barely

a passing mark, and that only with her eyes half-shut. I knew the notes were false; nevertheless I sang the worst dissonances and was utterly unable to bring the right tones out of my throat. "Perhaps her voice will return when she grows up; she may yet become an opera singer!" These words made a deep impression on me, as a stage career appealed to me.

My strabismus, everything in front of me was blurred so that I could not tell the real objects, heaped numerous punishments upon my head. The physician told mother that if I will "forget about it" I will cease to be cross-eyed. The strabismus reappeared, though not on account of the punishments, as I shall relate later. . .

I called on my uncle once or twice a week; and while in the house I chose for my playmates two boys, Walter, about three years older than myself, and Franz, a boy of about my own age. During my second year at school Walter had taught me already the Latin script and, according to the praise of my teacher whenever a stranger visited the class, I was the most intelligent pupil in the grade. I felt much drawn to Walter; he was considerably bigger than myself. He could give me information about everything; also, he taught me round script.

In the course of time I became intimate with him. Walter became the goal of all my thoughts and feeling. I permitted him very submissively to reach under my dress while I sat or stood in front of him at the table pretending to be busy with a writing exercise; whenever my mother knocked at the window, or his mother or older sister opened the door, he withdrew the hand on the instant; I, of course, was busy writing. The elders praised our zeal, while we laughed in our fists as soon as the door was shut. The instant that all sounds ceased we started again.

There was something about the situation I did not like even then. Whenever Walter thought himself unobserved, he was in the habit of smelling his hands, and this filled me with disgust. In the course of time we also behaved as husband and wife; but I never allowed him to stay long; whenever he thought he was inside me I tore myself away saying that somebody was coming. I also had to take his younger brother, Franz, who was about my age, into the bargain, so that he may not betray us, although it was quite a sacrifice on my part to do this. Always one followed the other. I did not reflect that this was "sinful." During the first confessions the father confessor did not ask me any ques-

tions about this and I thought of the good Lord as too generous not to forgive me.

I recall very vividly a certain episode. It was at dusk. Walter was lying on a divan, because he was not feeling well at the time. Franz was playing by himself. I stood in front of Walter. We spoke of school in order to divert the attention of all the others. We were alone in the room. Walter reached his hand under my dress and after caressing me a few times he whispered in my ear that a boy told him of a girl he knew, who had a very fine growth of hair down there, but that he finds nothing of the kind on me. It was tremendously painful to me that another girl should be thought prettier or more desirable. I consoled him, saying that I shall surely have hair down there when I am older; he must have patience. At the same time I was jealous of the other girl, for I feared he would want to touch her down there.

His parents moved away and we parted. Now and then we visited each other. I was still going to school while he was learning a trade. He died in his youth of tuberculosis. During the final stages of his illness he frequently asked for me but I was not allowed to visit him lest I should catch the infection.

Sometimes he asked me whether I did such things also with other boys, or only with him. I always lied to him, saying that he was the first and only boy. But the blood rushed to my face whenever I was thus compelled to utter this falsehood.

My childhood boy friendships were now over. All I had left were girl friends. I attached myself to Emmy, a highly refined, well-educated girl. One Christmas we exchanged gilded heart-shaped lockets with our initials engraved on them—we were, I believe, about 12 years of age at the time—and we looked upon this as a token of "engagement"; we swore eternal faithfulness "until death do us part." I owe to Emmy a goodly part of my training. She taught me also a few things regarding sexual matters. As far back as during my fifth grade at school I began seriously to doubt the veracity of the stork story. I thought the children developed within the body and that the abdomen must be cut open before a child can be brought out. She filled me with particular horror of self-abuse. As far back as during our first grade the various Evangelists contributed a share towards opening our eyes with regard to certain sexual matters. For instance, when Mary came to Elizabeth, the child is said to have jumped joyfully within her body; and we heard other similarly remarkable Bible passages. We underscored these words; and

when this was discovered the whole class barely escaped a "mark down" in deportment. My girl friend told me also about the "ninth-month reminder" to which there is a reference in Schiller's *Die Räuber*. While attempting to "lift" the book from the case, at home, I fell off the high chair and nearly killed myself.

Emmy's father moved from our locality and I was again alone. We corresponded, using for the purpose a cryptic alphabet which we had devised between ourselves; but I was lonesome and finally I attached myself to Hedl, a Jewish girl.

Once Emmy caught me leaving school in Hedl's company; she created a scene on account of her jealousy—unwilling to forgive me for having chosen a Jewish girl as her successor. I kept up my friendship with Hedl until I entered the commercial school. We became close friends. We made plans for the future; we both dreamed of becoming sisters-in-law sometime, because I was fond of one of her brothers. He was a student. Whenever he spoke to me I became so confused that I gave him an irrelevant answer. At dusk we sat in the music room; he was at the piano and I would request him through Hedl to play fantasies, while we two girls sat huddled together on the little divan; often tears rolled down my cheek without any particular reason so far as I knew.

Before I befriended Hedl, I went to school for a number of weeks with a certain girl, Ella, the daughter of poor people. Once she caught her parents in a tête-à-tête. The creaking of the bed had awakened her. She then decided to watch every night while simulating sleep.

I was most impatient to wait until next day to hear what she had to report. Finally she came and told me that her father had crawled on top of her mother, and that the mother had cried out terribly; and then the father said to her mother: "Go quickly and wash yourself so that nothing will happen!" After this I was angry at her father, and avoided him on the street, while for her mother I felt the greatest sympathy. (He must have hurt her terribly if she cried out so!)

Again with another girl I discussed the possible length of the male membrum; I had heard it was 12 to 15 cm. long. During the fancy-work period (at school) we took the measuring tape and measured over the clothing on our respective site, across the length of the abdomen and we thus naturally reached at least as high as the navel. This horrified us; if we ever should marry we would be literally impaled.

Another thought occurred to me. We had a dog, a cross between a ratter and a dachshund. While I was preparing my lessons he was lying at my feet. I was always alone in the parlor when I studied my lessons so as not to be disturbed by anybody. Another aunt visited us bringing a female dachshund with her. Our dog frequently licked the spot where the female had been sitting on her haunches and in other ways gave free rein to his instinct. That was something to interest me! Slowly I left my seat and, crouching on the floor, I watched him with bated breath swaying his haunches back and forth and panting. What interested me most was the lengthening of his penis. Whenever I heard mother's steps I jumped up quickly and got busy writing. I knew that both the dog and I would be punished. While watching the dog I thought also that I could feel something stirring in my abdomen; then I always seated myself on the edge of the chair or rolled the dress under me in a lump to press against the genitalia. On the street, if I saw a stallion urinate, my eyes were always glued to the wet spot on the road; I believe the length of time (urinating) is what always impressed me. If I saw two flies together, I watched them closely; I should have liked to see precisely where they touched one another and why they could not get apart. During the summer months which I spent nearly always in the country I sneaked around in the fields hoping to see a bull serving a cow (for in the course of time I learned to distinguish a bull from an ox). Once I was fortunate enough to witness a bull mounting a cow . . . and I watched the whole procedure to the end. I was 13 years old at the time.

In the country I gathered considerable information about sexual matters from the peasant children who witnessed the young dogs and cats crawling out at birth. On one occasion I entered uninvited the barn just after a cow had thrown a calf; I saw something hanging out of her parts; I thought it was her intestines. The mother cow's body shivered, the calf was moist all over, and in the excitement I was overlooked. I regretted keenly that I had not come sooner upon the scene, because a peasant girl had told me that at birth the cow crosses her hind legs and the calf crawls out through the back passage. . . . This explanation naturally did not satisfy me because I knew that the cow urinates through that opening.

At the age of 12 I suffered a severe attack of tonsillitis. A friendly physician was called in. He seated himself on my bed and presently he stuck his hand under the covers, almost touch-

ing me on the genitalia. I exclaimed: "Don't be so rude!" My mother hurried in from the kitchen. The physician was a picture of embarrassment. He declared I was a horrid monkey; he wanted merely to pinch me on the calf. I was compelled to ask his forgiveness; my injured girlish pride made this very difficult. Next day another physician of whom I was fond was called. At the time I often wished that he might sit at my bedside throughout the night and hold my hands. I always reflected: how pleasant it must be to have some one to oneself for the whole night!

I developed at 13 years of age. Shortly before that time I began to drag the left leg and acquired a "white flow." My mother consulted the first of the two physicians mentioned above. He stated that something was the matter with me and hinted at a possible infection. Such a suspicion to be directed at me! I could absolutely never forgive him for this. For a long time I was given sitz-baths. My father wanted to know at once why I had to do this. There were many quarrels at home on account of it, until mother once broke forth: "You blackguard, you swine! You think that because you stay for hours in the bathroom and your laundry underwear shows spots that every one is such a hog as you!"

When my menstrual flow started at last and my father came across the blood-stained rags on one occasion there was again a terrible scene. How did it happen that he, so clean a man, had to live among such stinking females, that smelled like donkeys? Every woman was a sow and should be annihilated! My mother retorted: "From a pure girl you cannot catch an infection. If you were a decent father, you would not waste your breath talking like this. You beast, you boar-hound, you whore-chaser, you diseased blackguard! It is your fault that I am an ailing woman to-day!"

It worried me tremendously at the time. When Hedl became unwell, her father was very tender with her; the brothers did not dare raise their voice in the house because she suffered from terrible headaches and cramps. A physician was called and everything possible was done for her, while I had to be afraid lest my father noticed the least sign of my condition. I had the feeling that furtive eyes were watching me; and I thought the whole world could see what was the matter with me; therefore getting the monthlies seemed an injustice to me. I still had the habit of dragging my foot a little. In the school a girl remarked: "Anna limps so to make people believe she is heavy with child."

At the age of 15 I entered the commercial school. Here I attached myself again to a Jewish girl whom I had known during our grammer school days but whom I had formerly avoided on account of her low marks in deportment. We became very close friends. She spent her summer time with her folks at Baden and we corresponded very diligently in stenography so that no one else could decipher our missives. There was much to report about conquests. She copied for me a vast number of verses which she copied off the walls of lavatories. I took particular notice of one of them. It seemed to me that love, which ranged so high in my fantasy, was being dragged in the mud by it. The verse read: "What is love's highest aim?"—

> Wass ist der Liebe hoechstes Ziel?
> Wenn vier A . . . backen haengen an einem Stiel.

At 15½ years of age a baby brother was born; I was tremendously jealous; theretofore I had been the only one; mother had prepared me for the new arrival but I laughed thinking that it was only a joke. On one occasion on opening the drawer I found a package of infant's wearing apparel; whereupon I sat in a corner and wept bitterly. I also became extremely anxious about mother dreading that I might lose her. Although I had been brought up on the stork story, when she was in the midst of her labor pains I was sent for the midwife. My father could not attend to this errand because his shoes were not clean and he would not be seen on the streets with unclean footwear. . . . I ran as fast as I could. Then mother sent me away with father. We went on an excursion to the country; I was sad throughout the day: "Will she still be alive when I return home?" Finally evening came and I sneaked to bed, though not till after I was asked to retire. When I was shown the baby I stood in awe and said: "It is God's wonder!" I helped dress the child and felt like a mother. I wore by preference long dresses. Sometimes the thought came to me: suppose I turn out to be a bad woman; if I attach the boy to me would I not be the cause of his ruination? I shall never marry, anyway. Who would marry a poor girl? I should have to confess that other boys have touched me "down there" ahead of him and perhaps he would not marry me at all; or if he did, he would reproach me afterwards on every occasion.

My girl friend reminded me to observe "how the baby boy

looks," but with the best of intentions I could not give her the desired information. In spite of my intense desire I could not bring myself to the point of looking there. At about that time another girl friend described to me a bridal night scene.

I heard this description only once but I could repeat it almost literally. I think that then I made up my mind to marry after all, for I was very curious; only the "panting like a horse," as mentioned in the description, offended my esthetic sense.

Two other girls and I entered into a solemn compact that the first one of us to marry must tell the other two all about the bridal night mysteries. The other two were strongly of the opinion that I would be the first one to marry. We sought and collected other poems and verses about love. One of them referred to the moonbeam-bathed nude charms of the beloved. Which of us girls would have not then gladly married, to undress before the beloved husband and be carried to bed in his arms? It seemed so thrilling! I longed also for pregnancy. I fancied it was so beautiful to be loved and petted by a man to whom you bear a child and to have him shower all kinds of attentions on you. To be able to say to a man: I am poor; I have nothing but my chastity and this belongs to you: take it; and take me. To be a mother—this was my ideal.

I began to masturbate manifestly at a very tender age. At the age of three I was fond of sitting on the edge of a bicycle which belonged to a 13-year-old boy who tied me down and rode around with me. Every day I begged him to take me along. This happened in R., among acquaintances with whom I spent the summer, away from my family. When I came to Vienna I had the habit of staring open-mouthed. A common admonition I heard in those days was: "What happened to you in R.? Have you turned idiot?"

In later years swinging became my favorite pastime. While swinging whenever a man whom I liked pushed me in the back to toss me so high in the air that I thought I would fall off my back turned to gooseflesh.

Mother took great pains with me. Every day she washed me, tormented me with various hydrotherapeutic treatments and carried me to bed. Mornings I refused absolutely to get up until she first gave me a kiss. After our baby boy arrived no one had any time for me any longer. Often I yearned for a morning kiss. I miss nothing so much in the morning as mother's warm kiss. To this day I must get up quickly if I want to avoid a crying

spell. I was fond of scuffling playfully with mother until she fell on her knees and asked forgiveness. It was good fun.

As a small child I shrieked for weeks during the night; I saw everywhere snakes of all sizes, contorted in all kinds of shapes, advancing towards me. When the light was turned on and I was asked where they were I pointed to the bed-covers and the walls. I promised to be quiet. But as soon as the light was put out the same hallucinations and fears again seized me.

I also slept long hours as a child—seven to twelve hours. I never ate by myself. For years I had to be fed and to be amused with stories at meal-time. I was impressed particularly by the Bible and especially by the various stories about Joseph. Potiphar's wife roused my deepest disgust.

Once while rocking a doll I heard my mother say that "this was instinct." I never again played in this manner in my parents' presence. When I was about 8 years old I saw for the first time a child feeding at the breast. My jaw dropped and I remained like rooted to the spot with surprise. I overheard the remark: "She does not know about such things." When I noticed that I was observed I turned my back.

Female complaints interested me immensely. Certain packages I saw in the drug-store windows I associated with such complaints. When I said that I should like to have children I was ridiculed at home. They said I might, at best, bear tree frogs, I was so thin. I believed that if I should marry a strong man, who had enough money, I could bear children without losing my life during birth. I had an idea that I should have to undergo a Cæsarian in order to give birth to a child; or that perhaps I should become useless as a wife after childbirth; whereupon my husband will have to seek gratification elsewhere and will no longer love me. Perhaps the home conditions were at fault, because I heard father always complaining that he had a sick woman on his hands, that he did not understand why he married at all. Mother would complain, saying: "You find me all right *for that*, but to provide shoes and clothing for your wife does not occur to you as your duty. I don't give a damn for *that*."

I was not the only one who liked to play the "doctor" game. On one occasion I played with a couple of children, brother and sister, who were distant relatives of mine. The girl proposed that we play "doctor." We were by ourselves in my great-aunt's front room. The brother stretched himself on the floor. She unbuttoned his trousers and played with his penis. I, feeling

embarrassed, looked away. She laughed at me, saying: "You are stupid! We play this every day. You need not feel ashamed. So—now your turn is next; you must do it, too." I hesitated. I was never so artful. I always paid for my first attempt with a troubled conscience. But I was selfish enough to like such games. I too would have liked to seize, ever so eagerly and tenderly, the boys' genitalia, but I never gave a boy this joy or satisfaction. . . .

A childhood memory: When my little brother was 3 years of age, he noticed that his penis swelled. His face radiated with joy as he clapped his hands shouting to mother: "My pipsi grows bigger!" He was very proud of this. He watched daily to see whether it was growing still bigger.

At 16½ I began to work in an office. I was unspoiled in the sense that I still held to the good old belief that no man has any right to a girl unless he intends to make a home for her. At the office I soon acquired other opinions.

At the age of 17½ I had my first vacation and I spent it at G. with an aunt. I had a pleasant time. I was the center of attention. A railway employee showed great interest in me; and I began to calculate in my mind how to manage the household on such an income as his in case I should become his wife. I also went frequently on long walks with a young student, without feeling the least fear when I was alone with him on the lonely fields. But the adults thought it unseemly that we should walk hand in hand, like children. Only once, I recall, he attempted to kiss me; but I surmised his intention in time to evade it, thus saving him a rebuff. He was at the time a teacher of dancing and taught the country beauties the practice of this art. It was assumed that I, as a Viennese girl, could dance; my ignorance in this respect counted heavily against me. I tried the polka française but I suddenly lost my balance and collapsed in the middle of the floor like a flour sack, to the consternation of everybody. I was not dizzy; I felt merely that I was about to fall and presently I was on the floor, dragging my dancing partner down with me. At any rate I got up with a swollen ankle which pained me for about three weeks.

During the winter that followed I learned, at last, how to dance. I went to the dancing school filled with stage-fright and faint-hearted. Before long I mastered this art. My first love affair, to, had its inception there. I fell foolishly in love with a post-office clerk who had had a few years of high school. He always kissed my hand; that naturally impressed me. Again I began

to build air castles. In my mind I arranged a household. I pretended I would until he attained the rank of postmaster. During the same period, however, I was interested also in an office colleague whose financial condition was somewhat better. I was unable to attend the grand-march. My friend, A., chose another lady of the Committee for his partner. I was consumed by jealousy at the thought that he was now kissing another woman's hand. He brought her bonbons and flowers during the dancing hour. Tears filled my eyes when I witnessed these attentions. Weeks passed; then my dear A. had a quarrel with his favorite dancing partner. It made him extremely unhappy. While going to my English lesson I met him on the way. He was depressed and told me that he wanted to shoot himself. I forgot all about my jealousy. For the first time in my life I neglected my study hour, went on a stroll with him and tried to console him as well as I was able. As we were both poor, our pocket money was barely sufficient to enable us to take a lunch at an automat. This was the first time that I accepted a gentleman's invitation. We ate a few rolls and drank a couple of glasses of Malaga. This was in Kaertner Street; then deliberately or in a beclouded state of mind—I can now hardly recall—we wandered to the garden in front of the Technology. It was around seven o'clock in the evening. It was April the 5th, 1909. He invited me to sit with him on a bench. He gave me a kiss; then he begged me: "Open your mouth." I deliberately pressed my lips together. Then he began to unbutton my winter coat. I would have liked it, but it occurred to me that my breasts were undeveloped. How I envied at that moment the girls whom mother nature had not treated so stintingly as she had me, in this respect! I allowed him also to unbutton my shirtwaist; but before exposing myself further, at the thought of my meager bosom I renounced the thrill that might have been mine if I had allowed his hands to get closer to me.

On April 17th an office colleague invited me to go to an exhibition with him. He was a married man. My family gave me permission and we went. We had dinner together and we drank wine. I became more confidential and told a few double-meaning stories which I had heard during my high-school days. He called a carriage, in spite of my protests, and as soon as the horses started he gave me a kiss. He grew more familiar, admiring my limbs, much to my astonishment, as I was always considered "skinny." His hand reached higher and higher. I

always wore bloomers. I defended myself with all my strength and I do not know whether he attained his aim.

On the following day I reached the office with mixed feelings. He showed me his hands, all scratched up, and declared I was the offender. That was the beginning of the end. I was unable to finish my allotted work and mother thought I ought to start earlier to the office. He too arrived early. I made myself busy with one thing and another. He called for me often to ask questions. I went reluctantly but also not without curiosity because I surmised that he would want to reach again under my dress. In other words I was playing with fire. When his hand reached close to my genitals I tore myself away and went back to my place. After that all his insistence was useless. On one occasion, however, he was more crafty than I. Seizing upon a momentary advantage he penetrated with his finger apparently into my vagina. The pain brought tears to my eyes. Protesting angrily I tore myself away from him. I was mortified that he should treat me in this way. He noticed my mood and begged forgiveness. I complained that he had surely robbed me of my virginity; whereupon he laughed at me, saying I was childish.

I believe that a few weeks before that I tried once to stick a handkerchief into my vagina. It was done under the influence of drink. I desisted from my attempt because I felt a sharp burning pain.

When my colleague touched the part with his bare hand for the first time I recall having felt an indescribable thrill and an unexpressed wish that his hand might linger there.

It was June, 1909. I went away a second time for my vacation. I wrote a scalding hot letter about this to my girl friend. Unfortunately the letter fell into the hands of her brother, the engineer who was so warmly interested in me.

In July, 1909, I went on an excursion with my girl friend. We journeyed alone as far as Muckendorf. From there we wanted to go to Terkenloch. We were very daring (particularly I!). We were unacquainted with the road and we asked some peasants for directions when a couple of tourists joined our group. Immediately I turned from the peasants to the two men. My girl friend objected, but I thought that it was a safe thing to do. They invited us to join them on an outing to the Kieneck. I was a novice at mountain climbing; I walked quietly and doubtfully with one of the men. The clouds hung over the mountain tops. He was telling me about his hunting adventures,

"fibbing" as fast as he could. I accepted everything he said at its face value. After we covered part of the way he wanted to kiss my girl friend. She hit him on the nose with her fist so that his eyes watered. He advanced towards me, seized me from behind, bent my head towards him and gave me a kiss. I did not resist. My girl friend was enraged at me; she thought my conduct was reprehensible. When we reached the inn at the mountain top the men invited us to have dinner with them, but my girl friend refused and I did not dare to disagree with her. I enjoyed the sight of the wild flowers; some species I saw there for the first time in my life. He invited me to go with him into the woods to pick flowers. My girl friend and his friend remained behind. I gave him my hand as we descended part way into the woods. He stretched himself in the grass and so did I, although I was somewhat uneasy. He gave me a kiss. I stretched myself on my back, to gaze at the blue sky. I let him unbutton my bloomers without resistance; then, much to my horror, he kissed me on the vagina. I said: "How can you do such a thing, it is nasty." He laughed at me saying that so pure and clean a girl as I may be kissed there. Then he turned down the flop of his leather trousers and impetuously gave me his organ to hold. I moved my hand up and down; my wonder and horror alike were boundless when I heard his exclamations and outcries: "It's coming!" I was terribly curious to find out; unfortunately he tore my hand away abruptly and threw a handkerchief over himself so that I could not see what was going on. Then he swore terribly because something had fallen on his trousers, and I stupidly asked whether it stains. He warned me not to tell my friend, but I could not keep silent. For me it was quite an adventure. I was certain that the girls who became engaged do not wait until they are married; and he corroborated this belief.

Two days later I had a rendezvous with him. We journeyed together to Liesing. First he asked me whether I wanted to go to a hotel with him. I rejected the suggestion scornfully and suggested that we go for a walk. He took me towards Rodaun. I talked vivaciously; he grew more and more silent and was looking furtively around. On a lonely field,—it had just struck eight o'clock—he tore off his overcoat and spread it on the grass. I looked on but could not move another step. He commanded me to sit down at his side. I refused. I recall also that he took a paper envelope out of his pocket and that there

was something white in it. He dragged me to the ground, throwing me down in such a way that one of his legs rested between my limbs. I did not seem to think that the situation was serious. I thought I still had control of the situation. I began to entreat him, begging him to slay me rather than rob me of a woman's most precious adornment. He behaved very vulgarly, swore horribly at me, threatened me with the police, and holding his hand over my mouth he went at me. I thought my last hour had arrived! I had the sensation that he was twisting my stomach. When he ceased at last, the procedure had just begun to become endurable. Now I was firmly convinced that we were engaged; that he would not leave me in the lurch.

When he arose he had to lift me, because I remained motionless on the ground. He covered my eyes and my face with kisses. I thought of nothing now but that I would have a child. I asked him then and there what I should do if I find myself pregnant. He consoled me saying that nothing could happen because he had taken proper precautions. I saw and heard nothing; if he had not dragged me away I should have run blindly into a passing automobile between Bretenburgfurt and Liesing. We traveled second class and we were alone in the car. He unbuttoned his trousers and wanted to get at me once more; I gave an outcry and ran the length of the empty car and down to the lowermost platform step. He laughed. His raw laughter I shall never forget. Finally he gave up the chase, after calling me a stupid goose, saying that I did not know what was good for me. To my surprise he accompanied me only as far as Miedling and allowed me to continue the journey alone.

When I reached Vienna, I rushed at once to a public comfort station to look at my underwear, because I had felt something burning hot trickling over my thighs. Much to my horror I found blood stains on my underwear. How was I to hide this at home? On reaching home I lied to mother saying that I had had a heavy dinner and that I wanted to go to bed as soon as possible. I wept for hours. On the following morning I could neither eat a bite nor drink anything. I felt continually the pressure against my stomach which I experienced when he was in me. At the office I was in an ill humor altogether. My colleague asked me what was the matter. Instead of answering him I laid my head on the table and began to cry. He begged me to tell him whether anything had happened. I nodded my head. He cursed the other man, calling him a vile scoundrel and

he called me "poor girl." He proposed to go to a hotel with me and wash the stains out of my underwear so that mother will not notice anything wrong.

We went to the hotel together. I was fearfully dejected. He smoked a cigarette while I washed my laundry. He only gave me a kiss. I gladly allowed him to do it; I needed some one who would act as my protector. On account of my stupid conduct and because of my refusal to eat mother surmised that something must have happened. When she questioned me I confessed. I did not think it was so very terrible; at 19—I was nearly that age—something of the kind may happen to a girl.

I withdrew from all company, was unable to wear a white dress and clothed myself exclusively in black. The voices of children I could not tolerate. They were innocent creatures while I was no longer worthy of the "myrtle wreath" of innocence.

My colleague made every effort to comfort me.

Weeks passed. Spring came. At dusk my colleague took me on walks through the park. He reached under my dress. I let him do it gladly; but when I felt myself becoming moist I tore myself away because I was fearfully ashamed, until he told me that this was natural, and that it had to be so.

Once he said to me, "Now you've come on!" I did not know what he meant. I felt nothing except that the parts had become fairly moist.

Many weeks thus passed. While the warm weather lasted we could be in the park. He often tried to put his organ into my hand; but I fought vigorously against doing this, regardless of how insistently he begged me.

When the weather grew colder we went again to a hotel together. He undressed me and carried me to the bed. He played with me, but on my entreaty he abstained from intercourse, because I was terribly afraid of pregnancy. Sometimes he wanted to gratify me cunnilingus. I allowed him to do this once, to please him; but aside from tremendous disgust for him I felt nothing and after that I always refused.

Thus we went to the hotel nearly every week but, unfortunately, only for a very, very short time, because it was around my French hour lesson and I had only a quarter of an hour to spare. I recovered again very nicely and weighed 60 kg.

Then I became acquainted with a young man who was very wealthy. I saw myself again a housewife. He, too, fell in love

with me. He wanted intimacy. If I had been untouched, I should not have hesitated. Once he asked me whether I was still a virgin. I told him, No! He thought, if so, then we can have sexual relations. We quarreled; but we made up again, on my initiative, and I promised him to go with him to a hotel.

As we ascended the hotel stairway I felt all color leaving my cheeks. I must have looked like a picture of death. When we were alone in the room, he tore his clothes off in a hurry, while I took my time. He became impatient and started to tear at my underwear. He began to stutter and looked a pathetic picture to me. I would have liked to run away, but I had given my promise. Finally we were in bed. He did not hurt me. My only thought was: is he not through yet (I refer to the sexual act). I felt nothing. He asked me in a transport of joy: "Do you feel something?" I answered: "Yes; no; I don't know!"

When he got through he spoke to me. I opened my eyes and he convinced me that he did not render me pregnant. I threw the cover over myself because I was freezing unmercifully. If he had only cuddled up to me to give me a kiss! But he, too, lay freezing without moving from his side. The situation cannot be described!

Finally I arose and began to dress. I was a handsome picture. My eyes scintillated and my face looked angelic. When I turned on the electric light, he turned it off again saying, No, this won't do, he will have to pay for it. I was angry; and if I had had more pocket money with me I would have paid for the hotel room.

We left without making another appointment.

On the following day I again wept at the office. My colleague offered to take the other man's place. I went to the hotel with him; thought of the other man; and allowed him to do with me what he pleased; he was overwhelmingly happy when he found that I was very passionate.

My anger at the other man subsided. I longed for him, watched for him and followed him everywhere. My spare hours I spent sitting in cemeteries and weeping my eyes out.

That happened in August. In November I began to suffer from strabismus and saw everything double, so that writing became a great hardship for me because I could not see correctly the position of the columns of figures. I went to a *dozent* who wanted to operate on my eyes; but I did not have the courage to undergo an operation and I was given a pair of eyeglasses.

I began to study the piano. I became entirely estranged from my colleague. I lost much weight and looked like the seven lean cows. Then I contracted influenza, grew very weak and went to Meran for my health. There I fell in love with the attending physician, who, to make matters worse, was already a married man. There my pulse rose to 140 beats a minute and was the topic of conversation throughout the sanitarium. Nobody could explain the pulse.[4] Free for a day of heart palpitation, I was sure to get it as soon as I heard the physician's voice! Whenever he examined me I thought my heart would jump out of me. On account of my weak heart I was compelled to abstain as much as possible from liquids. Twice daily I was treated with the heart cooler and I was not permitted to take a step, but had to be carried around in a wheel chair. In other words I thought I was deadly sick! Everybody pampered and pitied me!

At the boarding house there lived also a Russian whom I liked very much. This was during the beginning of my treatment. He was bedridden and on one occasion I kept him company after supper. I sat on the edge of his bed and we conversed. After a while I permitted him to take off my drawers—not without some qualms of conscience on account of my unfaithfulness to my colleague—though I knew he would not find out. The Russian dragged me into his bed. He deliberately masturbated me with his hand. Suddenly I ran away from him. He had first said to me: "You are not an 'innocent' girl any more!" I affirmed this; and I should have really liked to stay on with him.

I ran to my room to lay down and during the night I had a fearful attack of vomiting. On the following morning my pulse was 140 and from that day on my pulse did not recede.

At the boarding house there was also a young Bosnian on whom the shape of my limbs had made a strong impression. I "turned his head" deliberately and allowed him often to entertain me. He began to teach me Serbian, his native language.

When I was unwell I had to lie down, according to the physician's instructions. On one occasion when I had to stay in bed, this 18-year-old Bosnian came to see me. I allowed him to visit me after supper; I primped up and waited for him. I was thinking of the physician. The young fellow seated himself at my bedside. Thinking of the attending physician I shut my eyes only to open them and gaze at the boy a moment later. I liked this game very well; nor did it fail to produce its effect. The young fellow begged me to go to sleep. With the best of intentions I

could have now slept. I felt his breath coming closer and closer to me. I could have prevented further advances. One sharp word from me and he would have not dared to kiss me—but what was the use? I should have kissed the doctor if I only had the opportunity; let this boy kiss me, if he wants to, I reflected.

At last I felt his lips on mine, pressed timidly at first, then more arduously. He was not so harmless as I thought! Swiftly turning off the electric light he threw himself, groaning, on me and tried to tear the covers off me. I had the protection of my menstrual pad as a last resort but with such a vigorous young man who in the height of his passion seemed like a wild animal the situation was critical. My heart began to beat fearfully. I sat up in bed. A struggle ensued. I exclaimed that if I should die it would be his fault, that I felt I was about to have a stroke. Badly scared he turned on the light and I succeeded in getting him out of the room. I shall never forget his face! The poor chap looked like a cornered animal. A black-and-blue lip persisted as a reminder of what had happened. The incident led to ill-feeling and enmity between us.

I left Meran and my physician with a heavy heart and very much discouraged. Nevertheless in the course of my convalescence I fell in love with an assistant forester. In my imagination I pictured myself already as the assistant forester's wife with a child on my knees. While the sun disappeared behind the hills as we sat in the fields I allowed also this man to reach under my dress with his hand; but I never reciprocated with a similar intimate act. Intercourse I never permitted him, in spite of his entreaties, because I would not admit that I had already had experience. This friendship broke up on account of my coyness.

Several months later I made the acquaintance of a young physician who treated me very kindly and before long I felt attracted to him. We met frequently and on Christmas, 1913, I accompanied him to the hospital. He drew me to himself and wanted to have intercourse with me then and there. I protested that I was unwell and thus escaped him this time. I changed my dress; to protect my clothes I put on a physician's gown and when I felt reassured that he would not attack me I stretched myself on the sofa. I permitted him to kiss me. He reproached me for not knowing how to kiss, at least for not reciprocating properly. Tongue kissing was always distasteful to me.

The next time I was to meet him I wrote him an excuse be-

cause I knew that this time there would be no escape. But I was extremely unhappy that I could not go and play with him. I would have gladly entered into an intimate relationship with him. For a long time I wept bitterly as I struggled with myself undecided whether to send him the letter of refusal, which was to be also a parting message, or go to him and say, "I am yours. . . ."

I made a number of other acquaintances which did not last long, for no matter how pleased I was at the first meeting, when I became seriously interested in any one I grew taciturn. I believe that when my senses assert themselves, my thinking power wanes.

Towards the latter part of 1914 I became acquainted with an officer whose eyes were precisely like those of my Meran physician. This was sufficient reason for me to "fall for him." At his invitation I accompanied him to his room and this time I was the one to kiss him—a chaste kiss on the forehead. But I was miserable at the thought that it would not last long. He seized me around the waist and I gave an inarticulate outcry which so scared him that he released his hold of me. When he went to the front we maintained a warm correspondence. During the evening hours I yearned for him and longed also for a child by him. I lost weight day by day, until I lost as much as 20 kg. This friendship, too, broke up, much to my misery, and all my air castles vanished. All my visionary hopes turned to ashes. I became psychically disturbed and was compelled to seek aid.

I now add a few scattered reminiscences which come sporadically to my mind. I could not keep from my girl friend the knowledge of my intimacy with the office colleague. I told her that I permitted him everything, except that for nothing in the world would I allow him actual intercourse, because of my fear of babies. She was horrified, insisting that such a course was very harmful to me; either everything or nothing at all. But she was curious for particulars. On one occasion when I slept with her the opportunity presented itself. We were alone in the room. First we washed ourselves carefully. On this occasion she admired my body. We lay down. She wanted me to do to her precisely what the colleague had done to me. This was not easy for me. I was too stupid. It was from her that I first learned the location of the clitoris. We endeavored to gratify one another as well as we could. I remained positively unaroused but I succeeded in gratifying her. On the following morning we were

both half-dead, unable to rise. Once was enough; never again, we promised ourselves.

My mother was strongly opposed to my disclosing to anybody the fact that I was no longer *virgo intacta.* I sometimes slept with a young married woman, a neighbor of ours, when her husband was away. On one occasion we went out together and we returned in a state of exhilaration. I slept at her home. We were both tremendously excited. She, more aggressive than I, seized my genitals. The game was up! Now I knew that no pretence would help me. I can see her to this day sitting on my knees, I, with my right foot half-raised, she gratifying herself. I believe she achieved her aim; at any rate I felt something. She called me a lazy creature because I did not take the least trouble to bring on summation. I remained immobile like a chunk of lead. Then she gave up trying to gratify me with her hand, saying: "You lazy creature, attend to yourself after this!"

On the following morning I felt very depressed. I felt no interest in my work. I would have preferred to spend my time with her; but she showed no disposition to meet me half-way and I did not dare make any advances. My colleague noticed, however, my changed mood; but I attributed it to his unseemly demeanor towards me and it never happened again.

I confess also that I was not a very attractive child. My chief pastime seemed to be biting my nails and boring in my ears.

In my sixth grade I was very much interested in the question how the children came; that the male had something to do with it was clear to me. My girl friend and I thought that when the penis is merely inserted it means having a child; but that if the man urinates into the woman's vagina it leads to twins. We also believed that it is possible to predetermine in this manner whether the child shall be a boy or a girl.

During our fifth grade our confessor was a stately man of thirty or forty years of age. E., my girl friend, with her reddish-blonde curls and blue eyes stood in the most dazzling contrast to me with my dark curls and brown eyes. As friends we sat together. Our confessor stared at us throughout the hour. His gaze never left us for a moment. We were always afraid of the "religion" hour, because in our embarrassment we did not know which way to look. We fumbled in our school bags in order to conceal our embarrassment and often the things fell out of my hand. I only know that my face was flushed throughout the

hour. He sat quietly before us with one foot on the bench and the other stretched in front of him. He smiled quizzically at us, and if our eyes met, my cheeks flamed up and crimsoned worse than ever; I could not help grinning.

Towards the end of the school year, a girl of lower social rank who had been left considerably to herself through the day, bluntly remarked that when the confessor, N. N., sits on the bench one may detect the motions of his "nixerl" (obviously she meant the penis) inside his trousers.

This became common knowledge to the class. My girl friend had already gone to the country and I was now the sole victim of his scrutinizing eyes. I should have liked very much to glance at the fly of his trousers to see whether anything was moving there, but such conduct was unseemly on the part of a well-behaved school child. Moreover I was constantly under observation. He followed my eyes everywhere. Once he called upon me to recite a certain Bible story. I stepped to the platform. Although I was one of the foremost pupils in the class and had always received the highest ratings my mind was in a whirl. I could recall absolutely nothing of the story although I knew it well on the previous day. He gave me the lowest mark, entering it leisurely against my name. But I did not weep. I was too proud to do so. I would not have wept in front of him for anything in the world although I knew well that if I did so he would cancel the poor mark. He also distributed pictures among the children; but the lucky ones were only the children bold enough to reach in his pockets for them; but as I, unfortunately, was too cowardly proud to do so, maintaining that it was not proper for a girl to put her hand into a man's pocket, I did not get any.

It happened on one occasion that I had him as confessor at the confessional; he himself lifted me to the bench and there was no way for me to extricate myself. I got through very nicely with the sixth commandment—thank heavens! I was tremendously excited. I wept heart-breaking tears during the confession, because my sins bore so heavily on me; while he, as God's surrogate, addressed me in his soft and unctuous voice, using the endearing familiar names which he also used at school.

Unfortunately the story about the confessor and his "nixerl" reached our woman teacher's ears. I can see to this day her horrified face; I can hear the echo of the ear slaps she gave some of the pupils; and in my mind I still carry a vivid picture of her outbreak of fury and indignation at the degeneracy of the

new generation. . . . The poor cab-driver's daughter, I reflected, has not a single sound tooth left in her mouth.

In the public school we had our first male teacher. The whole class was in love with him. I did not fail to notice that only the officers' sons and the girls with well-developed breasts could count on enjoying his favor. With regard to my breasts I had been treated very poorly. I, too, became one of his favorites, but this I owed to my diligence.

There were three rows of seats in the class; the benches on the side rows held two pupils, those on the middle row three pupils each. I sat on the first seat of the first bench, so that I could easily see back of the pulpit, as there was no wall on that side to obstruct the view. Frequently our teacher sat for a long time with two of the fingers of his right hand, the index and middle fingers, fumbling at his fly and carrying on a motion which I interpreted as signifying that he was suffering from an itching of the parts. I watched him with considerable interest. I believe he did not notice it. He was absent-minded. I was disgusted. I was stupid enough to call my seatmate's attention to this by poking her in the ribs at the critical moment. She burst out in loud laughter so that it became noticeable and our eyes met. I thought he would reprimand me and mark me down in my conduct, but he overlooked it. Thereafter our eyes met more frequently during such scenes. He must have noticed that I was a keen observer.

Many things were being told about him. Whether they were true or mere gossip I do not know. We envied the 8th grade because it was rumored that he once entered the classroom directly from the washroom with the fly of his trousers in disarray; a bold girl in the class called his attention to this defect in his attire; whereupon he is said to have calmly stepped behind the board to button himself.

On entering the commercial school I resumed my observations. I was again sitting in the first row and I feasted my eyes particularly on the greedy looks of a teacher of accounting, a man who taught at a girls' school for the first time. He always preferred to call to the blackboard the girls with well-developed breasts, figuratively devouring them with his eyes which acquired such a stupid expression on such occasions that I felt I should like to see them pop out of his head. I knew beforehand the names of the girls he would call on for recitations, because they were usually the same ones—girls whose tight waists revealed the

contour of their chaste breasts. These were mostly girls 14 to 16 years of age. Quite likely I was envious. It was not a matter of indifference to me that others were called upon for the recitations while I was overlooked. This suggested to me the uneasy thought that I may never be able to catch a man, because in all probability any man would laugh at my undeveloped breasts during the first bridal night, and would then cease to care for me. For this reason I did not follow the advice of those who urged me to stuff my bosom, although other girls used napkins and handkerchiefs for this purpose as far back as our grammar-school days. I resolved that any man who would marry me shall notice from the contour of my waist that I was thin instead of finding that there was not much inside my clothes only after I had undressed; to have done otherwise would have meant paving the way for a double reproach to myself.

At the age of about eight I went on a walk to the Belvedere with my great-aunt. There was a terrible uproar in the garden. Women and caretakers stood in groups discussing with great indignation and horror "our depraved youth." I asked my aunt what had happened. She told me that a couple of students had been caught in a nook handling each other's genitals. "You see," she concluded her preachment, "now they are arrested. This is what happens to children who do such things when the policeman catches them."

Thereafter I went to the Belvedere, prowling around the nooks of the place, as often as I could, to see whether I could meet such boys again because I was eager to find out for myself what the terrible thing was that they were doing. Unfortunately I never saw anything out of the way. If our scolding elders would only set a definite limit of time beyond which the new generation may also enjoy forbidden fruit! But adults arrogate to themselves alone the privilege; children are supposed to be the image of angels and cherubs; they have no body; therefore, we expect them to be pure. . . .

These words conclude the girl's confession. Aside from *The Story of Little Hans,* I know no other document that furnishes us such deep insight into the true life of the child, or reveals so instructively the conflicts of a person of simple mental organization. Even the *Tagebuch eines Verlorenen* (Diary of a Lost Soul), or *Rousseau's Confessions* pales in comparison with this girl's helpful candor.

Before going into the analysis of this condition I must add a few details to the patient's history.

The dearly beloved army officer withdrew his attentions, although Anna met his advances with but slight resistance. It seems that on his return from the front with a venereal disease he was decent enough to give up the relationship with the girl under some pretext or other.

Anna was animated by an unquenchable thirst for spiritual love. She loved as a Viennese "flapper" does,—with total submission of her personality; she felt the need of yielding with complete self-abandon and of revering the hero of her heart's choice.

After the officer, who at first had met her very pleasantly, withdrew his attentions she fell into a deep depression. The girl, ordinarily haughty (at least of changeable mood) became sullen, lost her appetite and began to lose physically. She had been the best worker in the office. Now she lost her zest for work. She became apathetic, was unable to sleep, and looked badly aged.

In the course of the analysis her condition improved rapidly. At first she represented herself to me as the victim of a brutal assault. Subsequently her oral account of what happened agreed with her written description as reproduced above. She confessed also that she had been intimate with a number of other men. Among others, she had been intimate with a certain physician in whose arms—as in the arms of all other lovers—she remained unaroused. (And the physician was always her sexual ideal!) She was always driven by the lure of achieving an orgasm at all costs. But this never happened during sexual intercourse. Sometimes she indulged in masturbation for a half hour after the sexual act, until an orgasm relieved her, at last, of the torturesome excitation.

The analysis revealed the following inhibitions preventing the summation necessary for the onset of the orgasm:

1. The after-effect of the first traumatic episode with the great-aunt, which stood before her eyes as "an eternal warning."

(Such after-effect of infantile traumata is common. When the first step towards the love-object is associated with some

unpleasure induced by a beloved person, such an infantile imperative dating back to the past may act as an "eternal inhibition," thus preventing the onset of the orgasm. We shall have the opportunity of observing a similar mechanism in the development of male impotence. I have assumed this fact as a general rule in the psychogenesis of male impotence. It occurs in most cases; but it also plays a great rôle in feminine impotence, as is shown by the present case.)

2. The second episode with the aunt.

3. The scene in the park, associated with the admonition that the policeman arrests such "malefactors."

4. A sense of shame which prevented her from disclosing her passion. Her frigidity was self-induced, a form of play-acting, as she herself expressed it, but it developed into a game over which she eventually lost control.

5. She had the misfortune of meeting only coarse men who failed to gratify her erotic needs. The hotel affair with the millionaire discloses the meeting of two neurotics.

6. Finally, there is revealed also her inner piety, which was not without its influence on her dyspareunia.

The homosexual components are remarkably undeveloped. A certain fixation on the coarse father determined her to seek her ideal by differentiation. She was attracted by fine men who treated their wives tenderly and she wanted to marry.

I advised her against experimenting; suggested that she indulge in sexual intercourse, if at all, only with a man who would marry her, someone of whose love she was certain.

Two months after the treatment I received from the young woman the following letter:

Ten days ago to-day I unbosomed myself to you; and now I am writing you for I have much to tell. A great change has come into my love life. I do not recognize myself any longer. Well, to come right to the point: there is nothing to the platonic relationship with the painter! Since Saturday I have a real, intimate affair and I am the happiest creature in God's whole creation—at least for the present. I really do not know how this happened so quickly; but I surmised that something of the kind will happen. His appearance is not particularly attractive but he has a pleasant voice and talks well. He visited me last

Thursday. He did not dare to have me at his apartment because, as he once whispered in my ear, he may lose control of himself.

At my home he took me in his lap. I had deliberately wrapped myself in a light gown. We kissed and he fondled me. As I felt his warm hands through my clothing I believe that the true soul in me awoke; possibly the desire to "yield" found its pathway unobstructed at last. At any rate I clung as close to him as I could. He understood me. He became more aggressive. If I had said but one word he would have withdrawn his hand at once, I am sure. But I kept still. I allowed him to do with me whatever he wanted. After enjoying the highest earthly bliss I was overcome by a terrible sense of shame. Only then I realized that I had exposed to him my inmost self; that from now on I was through, and through forever, with playing the game of being "frigid." He tried to look me in the eyes; but in my perplexity I turned my head. Finally I buried my head in his breast.

Before he left he asked me: "Are you my treasure?" Instead of any other answer our lips met. I promised to meet him again on Saturday. I knew that we would then go the limit. I ascended the stairs resolutely but with palpitating heart. We drank tea together. I stretched myself on the couch. We spoke about his home. Then he arose, turned out the center lights and switched on a side light which was covered with a subdued shade.

I knew what was coming. He seated himself again at my side. We embraced and kissed; and I abandoned myself silently to my fate. I know only that during this whole love scene I thought of nothing but the current moment's thrill; it was a majestic adventure for both! At least I know I was not inhibited. Whether I was gratified fully I did not know; but I believe I came out still unquenched, so to speak; he embraced me again and again. I struggled hard to restrain my tears for I did not care to shed any in his presence.

When I returned home I had a stormy crying spell. Then I thought of your remark that happy women do not cry; and the thought came to me that I shall have to learn my part well; that I must not leave the overflowing plate and arise hungry from the table.

Sunday afternoon we were together at Dreimarkstein; then we went to his apartment. I had already provided there a night robe for myself. I strolled around in his bedroom; then he begged me to lie down on the sofa. He brought me a pillow; then he started the fire in his study, to heat the evening meal, and he moved

around carrying out the occasional suggestions I gave him while I lounged luxuriously, like a queen. He spread the table and began to feed me. "You are making a lazy girl of me," I remarked. "Not at all," he exclaimed. "You have walked around too much, my darling. I want you to have a rest. You must take care of yourself, my child."

Shall I attempt to describe to you how all this sounded to my ears? It was like sweet music to which I was unaccustomed. You know very well the kind of brutal men I had met in the past. Do you imagine that I am concerned for a moment with his external appearance? What do I care about mere appearances, when the man's soul is a most precious pearl!

I told him that I cried the night before; he must understand how I felt. We drained the cup of love three times in a relatively short time and I got my reckoning only around the third attempt. . . . He claimed my kisses rendered him wild. . . . I stepped into the bedroom to calm down and to dress myself. Then he played at the piano while I sat on the stool behind him with my arms around his neck.

He accompanied me again to my home and when he gave me a parting embrace he said, smilingly: "You won't cry again tonight?" Ashamed but happy, I promised I would not.

On Monday we went on a stroll together and when we reached the door of my house on our return and I had to part from him I felt great anxiety; going upstairs I leaned against the wall in my room and wept most bitterly.

Yesterday he called on me and I introduced him to my mother. She says he looks like a shoemaker dressed for Sunday but that his conversation is very engaging. But what do I care what mother thinks!

We were alone once more; again I sat on his lap and it turned out that I have developed a talent for intimacy that I had never dreamed of in connection with myself.

I do not care to gossip any more about my young love.

You understand me already; and you may well be proud of what you have done for me. I am also extremely grateful to you for having shown me the pathway to life. He is charmed with my manner of yielding and with my genuine womanliness. He says: "Any one who did not understand your love was an idiot. It is so easy to understand you! Remain always as you are now, so inexhaustible and simple in your love!"

Forgive me for having taken up so much of your time; but you

have shown so much real interest in my spiritual welfare that I had to tell you everything. Feeling unwell still fools me a little. I trust it is merely a bit of hysteria. But I am so quiet, so well, when I am with him.

Her new friend was decent enough to marry her. In her married life the picture changed altogether. She gave up her masturbation habit and experienced genuine orgasm. Her love yearning is satisfied. In spite of her various experiences she has found a very good husband, a man who is proud of her and who pampers and coddles her. This tenderness on his part means more to her than the attainment of the orgasm in the usual way.

These various clinical accounts have disclosed to us the inner "No!"—the I-will-not feeling-attitude to which I attach great importance in the psychogenesis of dyspareunia. An analysis which fails to ferret out this inner "No!"—this "will to illness," is incomplete. For in the breast of every human being there lurks the will to pleasure. There is, fundamentally, but one primordial urge—the will to pleasure—which alternates with its polar counterpart—the "will to unpleasure."

Every craving represents a primordial energy which endeavors to subjugate our ego. The will to power, which manifests itself also as "the will to power over self" (or self-control) may clash in active conflict with the will to subjection. Dyspareunia involves also a splitting of the personality, a far-reaching dissociation. The conscious and the unconscious (or co-conscious) self are in conflict. The "I will" of the consciousness is opposed by the unconscious "I will not," or "I must not." Shame, which is aroused by the resulting sense of subjective weakness, changes this "I will not" into a resigned, fatalistic, "I cannot."

In all the four preceding cases we have seen that psychic forces (in the first clinical case an imaginary infantile sexual theory) as well as intellectual influences contribute their share partly to prevent, partly to enhance the onset of the orgasm.

True love seems to be the most important factor. *Amor omnia vincit. Love conquers everything.* This truism is applicable also to dyspareunia. I indorse the statements of

Rohleder[5] who emphasizes the significance of love in marriage and advises against "intellectual" marriages. I regard the harmany of psychic forces as more important than that of the physical. Master Leuckart may have said that "a man should fit a woman as a key to a lock," according to Rohleder's quotation, but I have observed that under the influence of deep and true tenderness physical differences are easily overcome. For this reason I do not favor the idea of consulting a sexologist before marriage, as Rohleder recommends.[6] Not the bodily conformation but love is decisive! The psychoanalyst is more often able to determine whether the love is genuine or imaginary. Not everything that passes under the name of love or sympathy is genuine.

VII

INFANTILE FIXATIONS

There are two types of persons: the small-circle and the large-circle type.

Persons of the first type live within the confines of a narrow horizon, their life is limited to a narrow circle; they live within their family circle, hold on to their early friendships and are unable to acquire new friendships in their latter years. In spite of a progressive disposition they remain conservative, loving everything that pertains to the past. They become, so to speak, historians and archæologists of their own life, building up for themselves a precious memory museum. They live by virtue of their memories of the past. They are slaves of the "do-you-remember" sentiment. . . .

The other, the large-circle type of persons, looks forward. They wean themselves promptly from the bosom of their families. They continually enlarge their circle, knitting new friendships. They leave the past behind, going always after the newest and the latest in everything. They readily abandon the past if it becomes burdensome. They preserve no letters, write no diaries, are addicted to no cult of relics. They possess the virtue of forgetting what ceases to interest them. They are interested mostly in the future. To-day's interests pale before the requirements of the morrow.

There are innumerable transitional phases between these two types. But the extremes of either type are not rare. On the whole the small-circle type of person is more common. Nearly all the neurotics are fanatic small-circle addicts. But sometimes this feeling-attitude is covered through overcompensation by the polar craving for large-circle life, so that the characteristic traits of both, the large and the small circle type, are found side by side in the same persons. They are apparently

capable of mixing with the large-circle, but inwardly they yearn for the small-circle life and they attempt vainly to transpose their littleness and their circumscribed, narrow horizon into the opposite.

But all neurotics suffer on account of their family ties. The traces of this handicap are so widespread that a certain wit has called it "familitis." This handicap manifests itself under two forms: There are "family slaves," so-called, and family antagonists. The slave of the family lives and moves strictly within the circle of his family. He adheres to his family with fanatic devotion. He obeys eagerly the blood-is-thicker-than-water dictum. He meets only his relatives. His social affairs are exclusively family gatherings. He observes birthdays, christenings, marriages, confirmations, burials. He seems erotically fixated on the narrow circle of his family. Usually he marries a cousin,—the well-known incestuous compromise. Memorial days marking the decease of family members are a cult with him. He looks after the relatives in want. In fact, the affairs of all the members of his family are on his mind.

The second type discloses apparently deviating traits. He is a family antagonist, always ready to criticize the family, always quarreling with some member or other of the family, suing them, carrying on various family intrigues, or apparently refusing to have anything to do with the relatives though always reverting to them in his thought and speech; deriding them, only to "make up" in the case of a family bereavement and show himself again a slave of the family under the stress of the misfortune. But presently he swings again to the other extreme. In short, this type of individual has a negative attachment for the family which is as strong as the positive attachment of the other type. Indeed, under certain circumstances he swings to the other extreme and back again, always vacillating between hatred and love, but never achieving indifference toward his family. He never overcomes the ties that bind him; either in a strongly positive or in an equally strong negative form he remains anchored to his family.

The family-slave type finds nothing of worth except that which pertains to his family, particularly if it is part of his

own past life. The comrades of his youth belong to the family. They are received within the exclusive narrow family bosom. It is made plain that they are not regarded as strangers; they are a part of the family; they "belong." Everything pertaining to the present is appraised in accordance with the standards established by the past. Current values receive their appreciation only in comparison with infantile standards. The past is the ideal absolute; and this standard is derived from the narrowest circle,—usually limited to the parents and the other children of the household members.

Women suffering from this emotional slavery never get rid of their family bonds. Virtually they do not belong to their husbands, or their children. In spirit they are always with their parents, or with their brothers and sisters, and still craving their love. They do not tolerate any conflict between their new family and the old household. If a conflict arises between the husband and the wife's family, she promptly exhibits the "familitis" neurosis. The woman sometimes apparently takes her husband's side, but inwardly she is on the side of her father or mother; and finally she flees into neurotic invalidism as a refuge. At first the husband fails to observe the change in his wife's condition until he begins to feel the punishment to which she subjects him under the form of her illness or invalidism. The punitive attack is directed first against his pocketbook. The wife must go to a sanitarium. She consults expensive specialists. She requires costly treatments. But gradually the difficulty involves their love life. The wife ceases to show herself responsive to his loving caresses. She becomes cooler and cooler until she turns into a completely anæsthetic woman. She displays by her new conduct toward her husband the "inner negation" which often she cannot express,—indeed, dares not confess even to herself,—in the form of a complete or relative dyspareunia.

Sometimes such infantile feeling-attitude with regard to one's sister or brother is expressed merely in petty jealousies, petty quarrels and hypersensitiveness. Occasionally this attitude becomes strengthened, sometimes it is very adroitly masked. It comes to the surface most sharply when one's childhood ideal becomes ill and the beloved family member's

life is in danger. Then the present as a whole with all its formulations is forgotten. The woman, as a devoted family slave, devotes herself again to the past, taking care of the sick; she again reverts to her former narrow family circle: it is a typical infantile regression,—a return to her earlier life.

This hypocritical altruism discloses the measureless self-seeking of youth. The love of the child is self-love. During childhood we love the objectives which are a source of pleasure to us, we love them so as to secure them for ourselves as a pleasure source. Attending the sick evokes in memory the time when we were waited upon, when our needs were attended to faithfully and we were pampered. It is a repetition of the old game with the rôles reversed. Narcissism, resurrected, is once more triumphant.

Every love attachment begins as a form of self-love. Every individual is in love with himself in the first place,—is in a certain sense a narcissist. The great advancement which every individual must achieve is the passing from self-love to the love of an objective other than self. The family, on the other hand, is but a mirror, a reflection, of ourself. In our relatives we find our traits, our blood, our past. Every member of our immediate family represents a feature or part of ourself. Each one of them possesses something of the treasure-house of our memory. We identify ourselves with these subdivided parts of ourself,—with these "partial souls" of our own soul. The self-seeker's passion is his family. I revert to the comparison of the family with a mirror,—its members reflecting so many versions of one's self. The family is like a hall of mirrors, which reflect ourself from all sides and angles. Over-attachment to the family, disclosed in such fervent interest in the other members, so much of passionate affection for them, so keen an interest in and concern for the other members, is but a mask for the self-seeker.

Among the "frigid women" we always find a large number of "family slaves" who, thus chained to the past, are unable to enjoy the current life. In this connection we always encounter two distinct cravings which lead away from the present. These are the two chief components of all neurotic feeling: "old pleasure" and "unfulfilled wishes."

"Old pleasure" and "unfulfilled desires" are eternal and indestructibly implanted in mankind. The old (infantile) pleasure craves repetition; unfulfilled wishes demand gratification.

Current pleasure may become extraordinarily strong if it involves the fulfillment of cravings hitherto ungratified.

The "unfulfilled" and the "unforgettable" are the strongest cravings of the anæsthetic woman. But adult pleasures may also become unforgettable. Women who cannot forget a certain man are women who have experienced their strongest orgasm in the sexual embrace of that man. The first and the strongest experiences are unforgettable. If the first is also the strongest it appears uncancellable.

This explains the phenomenon of regression,—the tendency to look back, centering of one's feeling-attitude on the past.

CASE 55. Each time around Christmas, Mrs. H. W., 40 years old, appears at my office, pale-faced, clad in sombre black and complains of her fate. She relates a sad story while tears stream down her face. A thwarted existence, an unfortunate marriage! One of those fearful disillusionments which fall to the lot of women of the clinging type, brought up without self-reliance; women who center all their dammed-up longing for happiness and love on the first man who chances to cross their path!

The first time I was moved to tears and would have almost wept with her. My advice to her was complete separation from her husband, breaking with the past and starting a new life. The following year I was somewhat unpleasantly surprised because the unfortunate woman had not done anything for herself. She was still spending her life in fruitless wailings over her inconceivable fate. But this time she promised positively to devote all the means and powers at her disposal to the task of rescuing herself from the vicious circle of fruitless struggles and futile plaints in which she found herself enmeshed.

Ten years have since flown into the lap of eternity. But she is still at the threshold of her hopes, still bewailing her misspent life. Her figure, once so slender and charming, now seems shattered; her face, too, begins to show the early signs of the disintegration brought on by age. She thus has an additional reason for bemoaning her fate. Looking at herself in the mirror she is filled with unhappiness to find herself so changed: "What

has become of me! I was once so beautiful and so much admired." Her mental vision conjures up the worth-while admirers whom she has rejected once upon a time. Any one of them would have probably made her happier than the one she had chosen.

Her complaints are cumulative; she stresses her despair. Her friends and relatives, her physicians and all her confidants are well familiar with her sad plight; but they have no new words of sympathy; all they offer her are the old familiar expressions of sympathy, the stereotypic gestures of commiseration. She makes herself a nuisance to everybody with her perpetual complaints. For her anguish has reached that dangerous line where the tragical dips into the comical aspect of life. She tries to dispel her unbearable situation by dwelling upon it with increasing dramatic intensity, but in vain. She notices that listeners are interested only in the recital of fresh conflicts; but that they become quickly accustomed to the story of other people's old misfortunes. Of course, this in turn again furnishes her the opportunity to feel herself lonely, abandoned, not understood and thus she has a new note to add to the epic recital of her woes. Formerly if she compared her fate with that of her more fortunate sisters, she found a certain measure of comfort in the consciousness of her beauty and youth. Hope whispered, though ever so mildly: "You still have time to change things for the better. You are young and attractive. You shall yet find some one who will appreciate you, some one who will bring you the happiness which the other man has failed to bring you."

Gradually her embittered heart gave way also to envy on account of the beauty and youth of other women, thus adding to the poison and depression of her soul. There was no way out of this labyrinth of suffering! Wherever she turned her eyes she saw everything enveloped in a grey cloud; life's pathway seemed dark to her and lost in the jungle of a thwarted existence. One would assume that this woman would resolutely put an end to her torture and remove herself from a life which seemed to offer her nothing.

But such an assumption merely implies that one does not understand this type of person. It implies that one has not yet discovered the secret of "sweet sorrow,"—that one has failed to perceive the thrill flowing out of the inner stream of self-pity.

This woman found her satisfaction in the tragic rôle to which life had assigned her temporarily and to which she thenceforth

held on stubbornly with all her powers. The thought that she was the unhappiest woman on earth intoxicated her. All the love which flowed out of her eager heart was spent on cooling her own wounds. Continually she ripped these wounds open to keep herself unhappy and dwell in self-pity. If it were not paradoxical I would say that this woman would have been very unhappy to have been deprived of her unhappiness.

Was there an unconscious religious motive back of this self-inflicted unhappiness? Did she hope for compensation in the life beyond for the happiness she had missed in this life? Was her persistent emotional fixation on the past a deliberately cultivated feeling-attitude covering the hope for infinite compensation in a glorious eternity?

All attempts to awaken her interest in the active current life ended in failure. The most effective of all curative measures, work, failed because it was not undertaken resolutely enough. She went rapidly downhill on account of this dwelling on the past from which no power on earth could rescue her. . . .

Any one who conceives the Bible as a poetic account of eternal conflicts and who is familiar with the symbolic significance of the legends portrayed therein will readily perceive the meaning of the story of Sodom and Gomorrah and of the power of looking backwards. The woman turned to a pillar of salt because she turns her attention back to the burning city—what a wonderful symbolization of the danger of sinking one's self into the past! Every person has his secret Sodom, his Gomorrah, his defeats, his disappointments. Woe to the person who dares look back during the critical moments of his life! And the legend of the knight galloping across the sea, rendered in beautiful poetic form by the genius of Schwab, does it not point out to us the danger of dwelling on past fears? Does it not show us that in our life's course we frequently hurry across precipices, that the dangers of our pathway are often hidden from our view and that it is dangerous to dwell on the perils through which we have passed?

It should be obvious that to be mentally well is to have overcome one's past. I know no better characteristic whereby to distinguish the neurotic from the healthy-minded individual. The healthy person also experiences disappointments—who

ever escapes them?—he, too, is often thrown to the ground when he thinks he is about to storm his way to success; but he raises himself again, holding aloft the flag of hope and marches on, resolutely, his eyes fixed on his goal. The neurotic never gets rid of his past. Every unpleasant new experience impinges upon him with tenfold weight. Whereas the healthy-minded person throws the burden of past disappointments off his mind or even transforms them into pleasurable memories, discovering new zest in living by contrasting the pleasurable current life with the sad past, the nervous individual carries his burdensome past unchanged through life's laborious pathway. His memories become more oppressive because they absorb and saturate themselves continually with tears.

It seems that the neurotic's soul becomes, as it were, covered with a dangerous mucilage. Everything sticks to it, nothing falls off, everything grows organically into the neurotic's being and suffuses him, beclouding his vision and inhibiting his freedom of action. This never-getting-through-with-the-past manifests itself also in the neurotic's inability to forgive, in his propensity for vengeance, in his keen feelings of resentment. A neurotic harbors for years the slightest humiliations which he has ever experienced. He does not easily forget the least insulting remark, no matter how unintentional it may have been. He collects and preserves the memory of all such slights and humiliations, holding them constantly before his mental vision. He rehearses almost daily, as it were, the repertoire of his whole past.

Often we are amazed to find persons making always the same mistakes, their experience apparently teaching them nothing. "One's character," says Nietzsche, "is one's experience which always repeats itself." As a matter of fact life is rendered endurable through our capacity to forget the past. To be sure, certain experiences persist as lessons or as warning, constituting that changeable treasure we call experience. But genuine greatness of character consists in carrying on, in spite of one's experience; it consists in overcoming one's latent distrust. How far would we get if we permitted all our unfortunate experiences to act as inhibitions? We should find

ourselves in the plight of the person who avoids permanently every article of food which he has once found distasteful. Perhaps one never learns by experience unless one possesses the innate capacity of discovering, in the midst of one's experiences and trends, the mean driving energy.

But primal gratification is unforgettable. Every primal pleasure craves repetition—or, as Nietzsche expresses it,—eternal return. If the keenest gratification belongs to the past, one's yearnings involuntarily turn backwards.

With these general considerations we return to the unfortunate woman whose case history has been briefly reported above. I have intimated that it was not impossible for her to change her fate. Men of strength and character offered her a saving hand. But on account of her first unfortunate experience she feared a second disappointment. She preferred to remain in her unfortunate state rather than expose herself once more to the danger of a misadventure.

The woman relates episodes illustrating her husband's worthlessness. Gradually, however, we discover that she was supremely happy in his embrace; that she experienced her first orgasm in his arms, and that the highly potent man had fulfilled her secret yearning.

This is a rule which we must always keep in mind: Women who can not get away from their unhappy marriage bonds, are women who are gratified by their husbands.

The next case exhibits a similar situation.

Case 56. Mrs. L. K., 36 years of age, lives with a drunkard who assaults her and who never gives her enough money for the upkeep of the household. She is a highly cultured woman with artistic tastes (sculptress) and something of a writer as well. At the present time she is a saleswoman, housewife and housekeeper, working herself to death. Whenever her husband repeats some act of unfaithfulness she comes to the office with complaints and seeks relief. I should rouse her husband's conscience. "If she were not economically dependent on him, she would not stay with him another day!" She has a daughter from her first marriage in whom he is now interested. He has begun to make love to this step-daughter; and once, while intoxicated, he tried to assault her. Again the wife comes to me.

I advise her to leave the unworthy man, especially as her well-to-do brother would undertake to look after her financially if she should leave her husband. This brother placed directly at her disposal a large sum of money for this purpose (provided she would leave her husband, who had repeatedly insulted most grossly this brother). This was his condition.

She breaks out in tears: "I cannot do it, doctor. I cannot do it! If he is good to me once in two months it compensates me for all the suffering and humiliation. . . ." This explains her conduct. She is sexually dependent on the man. Her husband is stronger than her family; he is stronger than her otherwise deeply beloved brother.

Most women usually display erotic dependence on the members of their immediate family. Release of the libido by an outsider means getting weaned from the family bosom. What does the *Dornroeschen* (Sleeping Beauty) fairy tale reveal? The awakening of a sleeping woman (*i.e.*, anæsthetic woman, a woman fixated on her infantile memories) by a man who overcomes all inhibitions. The evil sorcerer, who holds the princess captive, is usually an Imago of the father, or an infantile ideal.

At this juncture our investigation of dyspareunia leads us to consider incest. The cases recorded above have shown traces of this form of infantile fixation. What do we mean by this statement? The bewilderment caused by the discovery of incest is due solely to the fact that this new discovery has been so badly exaggerated by the narrower Freudian school that it has been distorted into a caricature of the truth. I shall attempt to keep to the middle road, accepting only the proven data as genuine contribution on the part of the science of analysis. Therefore I shall refrain from pursuing the mysteries of anal and excretory eroticism or from losing myself in the labyrinthine network of the libido wanderings; instead, I shall bring forth the important facts essential to our theme, our aim being to achieve therapeutic success and to acquire a true insight into the nature of dyspareunia.

I repeat: the child is a sexual being from birth. Its first sexual objectives are the nursery persons and the members of the immediate family. The various stimuli during nursery

care, feeding, washing and cleaning the child, not to speak of the tendernesses and kisses showered upon it, produce a certain erotic atmosphere, which may have most deleterious consequences for later life.[1]

What happens as a result of the excessive tenderness of parents toward their children? The children become fixated on the parents and emotionally cannot get away from them. We shall quote presently, as an illustration, the case of a daughter who was unable to wean herself from her father; and this led to a dyspareunia. There are also cases in which the anæsthetic woman is fixated on her mother; in such instances the nucleus of the neurotic disorder is formed by an unsatisfied homosexual attachment (to the mother). Fixations on brother, uncle, or sisters, or on the grandparents, also play an important rôle.

It is obvious that one's nursery training is often decisive for one's subsequent mental health and happiness in life. Mothers who insist on paving the way of their offspring for a "glorious and happy childhood" often thereby render their children crippled for life because they remain permanently fixated on the parents. These children always yearn for the bygone days of their childhood because they are unable to forget the paradise of their childhood. They expect that their later life, too, shall be but a garland of tendernesses; they look for a heightening of their accustomed pleasures and gratifications. For this reason we find many "only children" among these sufferers. The only child, naturally, is more often than not exposed to the perils of over-attention and pampering by the family.

The art of child training and of education generally consists in weaning the child away from the family bosom. How little success we have attained thus far in the practice of this art is shown by the clinical histories contained in the present work. Self-reliant education must begin during the first years of life; for, as we shall see presently, one's earliest impressions may determine and shape one's whole sexual life.

That these determinants play an important rôle also in the case of normal persons is well known and has been emphasized by Freud:

"Even he who has been fortunate enough to avoid the incestuous fixation of his libido has not wholly escaped their influence. It is clearly a reverberation of this developmental phase when the objective of a young man's first serious love is an older woman, as frequently happens, or that of the girl's love an elderly man of authority, capable of reawakening, respectively, the picture of the mother and of the father. The choice of objective directs itself more or less on these patterns. Above all, man's love-search directs itself in accordance with the memory-picture of the mother which dominates his fantasies from the very beginnings of his childhood. This fits with the attitude of the mother who, if she be living, strives against thus being substituted and meets the boy's endeavor with animosity. Considering the rôle infantile relations towards the parents play in the subsequent choice of a love objective, we can easily understand that any disturbance of this infantile feeling-attitude may have the gravest consequences for the post-adolescent sexual life. The jealousy of lovers, too, never lacks its infantile roots, or at least reinforcements of infantile origin. Quarrels between the parents, their unhappy marriage determine most serious predisposition towards disordered sexual development and neurotic ailments in children." (*Loc. cit.*)

The normal child, according to Freud, weans himself from the bosom of his family during the period of adolescence. We shall take up for consideration a few simple cases of dyspareunia in which this infantile determinant comes to the surface with particular clarity. I do not mean to infer thereby that all the other mechanisms, as described in the previous chapters, do not enter into the situation also with these cases. But in order to describe these cases at all it is necessary to simplify and schematize the vast material available and to reduce it to outlines which may then be viewed easily from various angles.

Very frequently we find in cases of *anæsthesia sexualis* a fixation of the woman or of the girl on the father. This is the simplest as well as the most common occurrence. For fixation on the mother involves the tabooed bypath of homosexuality. That daughters fall in love with their father, sacrificing their lives to him, that actual incestuous relations sometimes take place is so common a fact of observation that I do not think it necessary to dwell further on this. Such incestuous wishes are shared by all children. The fact that

the neurotic has not rid himself of such wishes shows that he is still a child. As a matter of fact, many women remain eternally childlike in their later feeling-attitude. Such child wives are frequently met in life. The condition has sometimes an organic foundation though this is not necessarily the case. There are women with primary and secondary sexual parts in a pronounced infantile state. The uterus is small, narrow and elastic like that of a child; the breasts are barely indicated, the hips are narrow transversely, the limbs are gracile, the face childish, the posture decidedly infantile. Such child wives exhibit various perverse trends: the whole polymorph-perverse predisposition of the child and a pronounced criminality, in virtue of which they take a great interest in crime stories and in the various sensational dramas.

But the child wives do not necessarily belong to the infantile type so far as their physical structure is concerned. I know child wives who would be taken for enchanting, full-grown women by any one who is not closely acquainted with them. They live only in their childhood, they have childish habits and would like to remain forever the pampered child.

Before turning my attention to the clinical account of a case of this type I want to discuss the simpler forms of emotional fixation on the father. These cases present themselves under strangely hidden forms and are sometimes not easy to detect. Thus, for instance, among the so-called old maids there are a number who did not want to marry and who rejected all courtships under various rationalized motives of one kind or another. Sometimes they are apparently asexual and seem surprised that so much ado is made about love. But on reaching the critical age the dammed-up sexuality of these old maids may break forth with great energy, developing into the old maids' love intoxication, a condition extensively described by Havelock Ellis.

These women belong to the various women's organizations, they are emancipated and stand out as great champions of women's rights. Their behavior generally is asexual,—as if they had lost all contact with the problems centering in Eros. Suddenly, "during the critical age," the erotic cravings break forth. This leads to a severe neurosis or a serious psychosis.

The critical age I am not inclined to ascribe to retrogressive changes, or to the climacteric, but to the obvious mental crisis induced by the realization that one's love-life period is about to pass forever. We must assume that these old maids harbor in the depths of their souls the secret hope of entering into the springtide of love, in spite of all obstacles. No person ever wholly abandons the hope of love,—irrespective of age. Somewhere in the background of their consciousness these old maids retain the hope of tasting love ere they pass. The first signs of age set in. A few grey hairs, or irregular menses, indicating the onset of the climacteric, wrinkles, the belated marriage of an old woman friend. . . . A crisis is approaching. . . . Suddenly the long-thwarted sexual energy breaks forth, bursting all confines.

But very frequently we note that this crisis is avoided. This happens in the case of girls whose whole libido is fixated on some member of their immediate family. If such girls marry they are likely to prove wholly anæsthetic.

Case 57. Mrs. H. J. complains of complete anæsthesia during her marriage relations. Although she is good to her husband and feels herself spiritually in close harmony with him, nevertheless she is unable to find proper enjoyment in their marital relations. Sexual intercourse is but a burdensome duty to her. She herself ascribes this condition to the fact that she married late,—she was 36 years of age at the time of marriage. She believes that the dyspareunia has some relationship to certain childhood experiences and she relates the following anamnesis:

She was the only child of a very high-minded couple. She noticed early that her parents were ill-mated. Mother and father quarrelled often. In her heart she always took her father's side. She had often reflected: "If I were mother I would not treat this man so!" The father was a famous, well-recognized man of science. But her mother always found some fault with him to nag him about.

At the age of twelve she found in her mother's sleeping room a letter from an army officer, a distant relative, who occasionally visited them at their home. In this letter he asked her to meet him at a certain time and place. She had her mother watched and soon discovered on what days the two met. Then she addressed a letter to her father, in disguised handwriting, apprising

him of the discovery and indicating the date of their next rendezvous. The consequence of this letter was that the father caught the pair; thereupon he divorced the mother. The daughter remained with the father, carrying on his household management. When she grew older she had many admirers. She was a wealthy girl and strikingly pretty. But she rejected all suitors. She did not want to leave her father. The father, too, was dissatisfied alike with every suitor; he always found that it was not true love, that the suitors were after her money and that she must wait "for an entirely different type of man" who could and would make her happy. She, on her part, also found most of the suitors too young, preferring the company of elderly gentlemen.

She was 34 years of age when her father died. After the period of mourning was over she became engaged to a gentleman of her own age who had courted her for a long time and who had been patiently waiting. She thought it was her duty to give him her hand. He was wealthy and independent and she knew that he had no designs on her money. But during their bridal night she proved anæsthetic; and she remained so ever since.

According to her declaration she never practiced masturbation. And when her husband endeavored to rouse her by external means she found it an unpleasant experience. After a year of married life she fell in love with a grey-haired piano-teacher with whom she always played four-hand scores. She began to day-dream about him, had pollution-dreams that she was having intercourse with him, and during these dreams she achieved full orgasm. One of the dreams scared her very badly because she observed that the piano-teacher was but a substitute for her father. The dream was as follows:

I am in my bedroom; Mr. N., the piano-teacher, comes to my bed and strokes me tenderly. Then he raises me in his arms and carries me around, saying I am not heavy at all. He is very tender with me and grows more intimate. Suddenly he changes into my father. I shriek: "This is sinful!" and I awaken with palpitation.

She confesses having given the piano-teacher to understand that she is very fond of him. He gave her a kiss which roused her very much and also brought on promptly a stronger orgasm than she had theretofore experienced. But the beloved teacher declared in the midst of tears that he wants to be and can be to her only a good friend. (The piano-teacher's first name is the same as her father's.) They developed among themselves a reg-

ular love affair limited to kisses and petting. This always roused her.

These forms of infantile enchainment are extraordinarily common, though they are seldom simple, seldom without the combination of other motives. This "Electra complex" manifests itself in the well-known preference of young girls for elderly men, as is illustrated by the following case:

CASE 58. A woman 28 years of age comes to me to be treated for various hysterical ailments. She has been married six years and is still completely anæsthetic. But sometimes she masturbates and occasionally she achieves complete orgasm in this way. In the course of the analysis there is brought to light a traumatic incident which had made a deep impression on her. Her uncle began to stimulate her genitalia when she was five years of age and kept this up for years. In the fantasies accompanying the masturbation act she pictures to herself an elderly man carrying on various manipulations on her. She wants to cry out but is afraid and does not dare. They are disturbed; just then orgasm sets in suddenly, in the midst of great anxiety.

The uncle, on the one hand, is plainly a father-Imago; on the other hand, her first orgasm is an experience associated with him. It is a favorite fantasy of all human beings and especially of children that happiness (orgasm is the strongest expression of happiness) thus comes to them. Perhaps every girl has at one time or another dreamed of being seduced by the father, or wished such an experience. This child experienced a fulfillment which determined its further development. Fixation on the first experience established a specific love requisite. Her specific fantasy during masturbation, in fact, repeats her first experience with the uncle, for whom she feels great respect and considerable attachment to this day.

The next is a similar case, except that the incest trauma occurred after puberty.

CASE 59. Mrs. N. V., 48 years of age, suffers from fear of public places and is unable to go out alone. She is the mother of a 24-year-old son. During coitus she is anæsthetic and to achieve orgasm she has to have recourse to masturbation. During this act she always thinks of an episode which occurred when she

was 17 years of age. She was lying in bed on account of some trivial ailment when her favorite brother came to her bedside and displayed considerable tenderness towards her. Finally he introduced his hand under the bed-covers and played with her; this she tolerated "out of respect for the older brother." But when he stretched himself on top of her, she, horrified, cried out: "Have you lost your reason?" He broke away from her and hurried out of the room. They never again referred to this incident. Subsequently he showed extraordinary affection for her; and she, excusing the incident on the score of his highly nervous temperament, loved him more than ever. Her dreams were much concerned with incest wishes centering on the son who, she claims, resembles very much her brother, now deceased. Every night she goes to his bed and applies heart compresses because the boy suffers from heart trouble. Her mind has completed the identification between her brother and her son so that the latter becomes the bearer, or objective, of the forbidden pleasure. Permissible gratification fails to bring on her orgasm. During the first few years of her married life sexual intercourse generally led to orgasm; but after a time this ceased to be the case. Her love for her husband disappeared; she regressed to her first love objectives. In point of fact the child robbed the father of his wife's love.

Similar manifestations are observable among many anæsthetic women under one form or another. Marital duty loses its pleasurable quality precisely because it is "duty." Gratification is also impeded, or fails to arise at all, when one's fantasy is chained to a different scene; because the neurotic's range of pleasurable possibilities is thus rendered extremely narrow. The neurotic is described in the writings of analysts as a person of extraordinary sexuality and with a polymorph-perverse tendency. But closer scrutiny reveals that this apparent plethora of pleasurable potentialities covers but a limited monopoly of pleasure-seeking. The neurotic and the pervert only pull at their narrow chain, though while doing so they give the impression of being capable of indulging in the most terrible orgies. Their true status is revealed particularly in our study of *Fetichism,* in the present Series, to which the interested reader is referred. We may mention at this juncture that that which is known as perversion and which we call

paraphilia, in accordance with Krauss's fitting suggestion, represents a delimitation, and not an enlargement, of love possibilities.

Only the healthy-minded individual is capable of enjoying the whole range of his sexuality. Neurosis and paraphilia limit the individual to certain specific love requisites.

Neurosis induces a further delimitation or narrowing of the range of love possibilities. It limits the number of possible objectives. It monopolizes love, anchoring it exclusively to a specific type of objective. The anæsthetic women, the impotent men, the supposedly perverse individuals who appeal to us so imploringly, all these patients suffer because they insist with a certain infantile stubbornness upon the fulfillment of their specific infantile love determinants. They have not freed themselves of their infantile objectives and fantasies; nor do they want to recognize the fact that these fantasies have no existence in reality.

CASE 60. A woman, 39 years of age, physically sound in every respect, married to a man ten years older than herself, suffers from severe depression accompanying complete dyspareunia. During normal intercourse with her husband, who is strongly potent, she is always anæsthetic. On the other hand she experienced at one time distinct clitoris sensations; and formerly, through friction or by means of cunnilingus, was able to obtain orgasm. For unknown reasons she became entirely insensitive. This plunged her into serious depression.

Her depression reaches the depths of melancholia. She reproaches herself, deploring that she does not love her husband as he deserves to be loved, that she does not love her children, that she is an unnatural mother. . . . These self-reproaches pertain particularly to her long-continued pre-marital intimacy with her guardian, a past affair unknown to her husband. She did not dare tell her husband the truth for fear that he would not marry her if she did so. And she loves only elderly men and very young boys; in fact she is attracted to children. But she was unwilling to acknowledge to herself this perverse direction of her longing; she fought against it successfully. Now she loves only her husband. She leans on her husband with a love so fiery that the connoisseur cannot fail to see at first glance that her affection is something artificial and forced. She would not

survive an hour if anything happened to him. She would not care to outlive him. At night she holds his hand, asking him every little while: "Gustave, how do you feel?" If he stays away too long from home she is seized with a panicky dread. In short, before the world as well as before herself, she plays the rôle of the doting wife who adores her husband.

She is a bad sinner, she insists, undeserving of the happiness which her husband has brought her. We learn that from her 16th to her 21st year she was intimate with her guardian; but that she remained *virgo intacta,* inasmuch as the two limited themselves to mutual stimulation of the sexual parts, or, speaking more properly, external gratification. At that time she always experienced orgasm. She loved her guardian so much because he reminded her of her father, and the father was her ideal. She was fourteen years old when her father passed away. But she had been his favorite; always sat on his lap; was kissed innumerable times; and sometimes she stretched herself in bed at his side, if he felt cold. . . . He then called her his thermophor, telling her that, during his advanced years, King David, too, had young girls lie with him in bed to keep him warm. The mother was very jealous of her, claiming that the husband loved the daughter more than he loved his wife. After his death the mother became depressed, reproaching herself that she had delayed about doing something. Shortly thereafter she committed suicide by jumping out of the window. The guardian, of course, treated her in such a friendly way that out of gratitude alone she could not have denied him anything. Subsequently when her present husband asked her to marry him, she consulted her guardian. If he had said no, she would have remained faithful to him, although the guardian was a married man. But he said to her: "You are a poor girl and you will have to go to work in an office. He is a wealthy man, a manufacturer; moreover, he is a good man, I have received most excellent references about him. Marry him. We can continue to love each other, anyway. It is not sinful because I have really not touched you."

But after the formal engagement she withdrew her company and avoided all the opportunities which would have brought her again in her guardian's company. She rejected all his pressing requests for a rendezvous. She pointed out to him that her character would not permit her to continue their relationship. She could not look her husband in the eye if she did; moreover, it was burdensome enough for her that she could not tell him

everything about herself. For the guardian had forbidden her to do so; and she would not have done a thing against his wish even after she felt herself no longer subject to his will.

The act of defloration was merely a painful experience to her; nor did subsequent sexual intercourse rouse orgasm in her. Only friction and *manipulatio cum lingua* induced a slight orgasm. But even this disappeared completely. In spite of her husband's zealous efforts she never achieved complete gratification; he could not even get her properly roused. Therefore she begged her husband to leave her alone.

Analysis discloses that all her yearning and thinking centered on a younger sister and a brother. Whereas the father and his substitute (the guardian, the elderly man, whom she always called "father") were now without influence on her, as a result of various circumstances she had transferred and fixated her whole libido on her sister. The younger brother, whom she had brought up (her Imago of boy love), married. That was the first blow; but she was able to endure it because she could be daily with her sister, who represented the family circle, her unforgettable family. In fact she lived only for her sister. All her savings she devoted to the education of this sister. She accompanied her on strolls and felt proud whenever she saw that the girl's charms did not pass unnoticed by the men. This attitude on her part changed only upon the appearance of an earnest suitor. Although she had always claimed that she would be most happy to see her beloved sister well taken care of, she felt uneasy, found the suitor undesirable and discovered all sorts of reasons for withholding her approval. The young man in question, she found, was involved in a love affair; he may have a child living somewhere; his was an uncertain business; he seemed to her to have a false gaze. . . . In short, she was most decidedly opposed to the idea that her beloved sister shall become engaged to this man, whom the girl loved and who was the person she had chosen. This is an observation which can always be corroborated: the marriage prospects or other affairs of a person dear to one are opposed only when love enters into the situation. Assent is easily granted for marriage with a person who is not loved. The relatives are jealous only of the love element; they are not jealous over the act of possession.

She had selected for her sister a young man whom she liked but who was not to her sister's taste. She tried to talk her sister

into consenting to marry this man, but her efforts in this direction met only with stubborn resistance.

This marriage would not have deprived her of her sister's love. She would have still possessed her sister's heart entirely to herself as heretofore. This was the sole motive of her choice. . . . But the sister, willing to be led to the altar only by the man of her own choice, fought with all the means at her command for the man on whom her heart was set. She found a faithful supporter in her brother-in-law, who sided with her and tried persistently to prevail upon the sister, his wife, to relent. The commercial reports about the man were excellent, all other reports about him did the man honor. He threw in all his influence in the endeavor to break down the sister's opposition to the match.

He succeeded. But from that moment his wife was anæsthetic. He had drawn upon himself her bitter anger, although the wife failed to acknowledge this to herself. He alone was responsible now. He should be punished for it; and punish him she did,—by means of her severe ailment. So great is the neurotic's tendency to play-acting that she was wholly unaware of this resentment against her husband and knew nothing of the motives which precipitated her illness. Having become ill she insisted that her sister must come to her daily to find out how she was getting along and to help take care of her. But the sister, displeased over the difficulties she had set in the way of her joining her deeply beloved husband, preferred his company. She called but seldom; and her sister's illness grew continually worse.

What she did not want to relate to me her dreams told me. She dreamed every night that she was with her sister; usually the visit was peaceful, but sometimes they quarrelled bitterly. The following is a typical dream:

I am alone in bed and weeping. A womanly figure approaches. I think it is a fairy. She bends over my bed and large tears, like shining pearls, drop down on me. Then she kisses me with much love and passion. Next she crawls into the bed at my side and through my tears I see that it is sister whom I am embracing.

After relating the dream she tells me something that she had heretofore kept from me for the past few weeks, namely, that a few weeks ago she had attempted suicide. She went to her sister's apartment, which was situated on the fourth floor. There she dropped a parting letter into the letter box. It read: "I am going to die. It is your fault. The world shall know how you

have tortured me. . . ." Then she sat down on the stairway and wept. A strange man happened to pass by and spoke to her. Her answers were confused. But he gathered that she meant to take her life. He called a woman neighbor who telephoned to her husband; the latter called for her and took her home.

This attempt at suicide *in honorem sororis* tells more than the most long-winded account would disclose.

Further analysis discloses a strong homosexuality; she was thoroughly fixated on the sister. A number of indications showed that she met her homosexual component in every respect. Suddenly she had her hair cut short and ordered for herself a mannish blouse to wear with a stiff collar.

I contend that homosexuality plays a great rôle in melancholia and that we have not yet learned sufficiently to appreciate the significance of this fact. The depression means: "I cannot be a man, nor will I ever be one! I am merely a woman and must suffer on account of this."

The first result of the mental treatment was very gratifying. The result, however, was due rather to circumstances: her sister made peace with her and at the same time had quarrelled with the brother-in-law, her husband. The rapid analysis had merely contributed to the good result, but it did not free her from the sister.

In the course of the following few weeks new misunderstandings arose between her and the sister. She found that the sister was not much concerned with her and that she was rather inconsiderate. Her sister's mind was concerned exclusively with her coming marriage. The patient, on the other hand, did not want to concern herself with the marriage preparations. This was left to the husband, who thus bore the brunt of his excited and embittered wife's mood. A few weeks before the sister's marriage she ended her life. She hung herself in the same spot where she had found her mother. It was a touching act of *lex talionis*. She was never able to get along with her mother. They always quarrelled. During the unfortunate bickerings between the parents she always took her father's side. After his death she reproached her mother, saying that the latter had driven the poor man to his death because she did not understand him. During the last years of their married life the father had an affair and had abstained from intercourse with his wife. . . . Now she reproached herself that she had driven her mother to distraction and that her complaints were the cause of her mother's

suicide. Back of her hatred of the mother there lurked a passionate affection for her, an affection which subsequently the sister inherited. After losing the love of her sister, whom she had formerly set against their mother and who followed her blindly in everything, she looked upon these developments as a divine punishment. Thereupon she condemned herself to death. Life had lost all interest for her after her sister's love belonged to another.

Here we note an extraordinarily strong fixation on the sister, which attained a pathological significance only in the course of years. So long as she was certain of her sister's spiritual love she found herself responsive in her husband's marital embrace. But when this love threatened to leave her the capacity to achieve orgasm also abandoned her. The fixation on her sister generated new nerotic symptoms and drove her,—a mother of three wonderful children,—to her death. . . .

A similar case, but not so tragic, is the following:

CASE 61. Mrs. Z. R., 28 years of age, suffers from various anxiety states, especially fear of committing suicide and dread of crossing bridges. She can never cross a bridge alone and even trembles whenever she is escorted across one. She was relatively anæsthetic for a time and now has lost completely all responsiveness so that her husband, badly disappointed, calls her "a woman of ice." But the anamnesis shows that she really harbors a warm and passionate temperament which has asserted itself a number of times. Her sensuality was awakened early. She overheard her parents during sexual intercourse; it angered her to think that elderly persons would still "do such a thing." But at the same time she wished she were in possession of a cap of invisibility so as to be able once to take her mother's place in bed. She continually measured herself to see if she was much smaller than her mother in height and she tried in all sorts of ways to carry out this plan (of taking the mother's place). She did not succeed. Inwardly she was burning with desire for sexual experience. She was 14 years of age when her sister, three years older than herself, came to her bed. Suddenly the sister took her hand and placed it against the genitalia. She felt her sister's excitation; soon the sister excited her likewise manually. These indulgences between them lasted several months.

One day their mother came into the room and ordered them to sleep apart. A few months later this blissful playing together was over for good because a governess joined the household.

She was barely 16 years of age when she fell into the hands of an uncle who deflorated her and then used her sexually a few times. She gave herself to him out of curiosity, to know the meaning of the experience, and she was surprised to find that her orgasm was not as strong as during masturbation (a practice to which she was strongly addicted at the time); nor was the experience as pleasurable to her as playing with her sister had been. At the time she masturbated daily with considerable enthusiasm until she fell in love with a handsome young officer. This young man died before their marriage. He was a famous flyer and lost his life during a flying trip which ended disastrously. After a half year of mourning she became acquainted with her present husband. He fell in love with her at first sight. She was still wearing mourning for the young man she had lost, but she promptly reached her hand out to the new admirer and accepted him. She was completely anæsthetic. She was unhappy; and although her husband was young, wealthy and handsome, her mind was preoccupied with but one thought: to separate from him and return to her parents. She actually left her husband, but joined her sister, who had met a similar fate, and the two travelled together. The three years when they thus travelled, visiting various places, stand out as the happiest time of her life. If her sister, who was strikingly handsome, first found an admirer she promptly sought one for herself. She soon observed that she achieved orgasm only if her sister likewise entertained a lover in the next room. They never again indulged in homosexual acts.

Her sister became acquainted with a Russian millionaire who married her. She was madly in love with the man and the two sisters separated. This was a great shock to the patient, who finally gave way to the never-ceasing pleas of her husband and returned to him,—a frigid wife. Then her husband began to court her sister. Once she came upon the two while they kissed. She was not angry that they kissed, but it hurt her feelings that they did it behind her back. She did not feel offended if they liked each other. During that night she experienced her first orgasm in her husband's embrace and subsequently the experience repeated itself, though in gradually weaker form. There hovered about him something of her sister's aroma. But when the sister

quarrelled with her and with her husband, and they ceased to visit each other, she plunged deeply into neurosis and all her old suicidal thoughts and anxiety states returned. She thought her husband was right in the quarrel with the sister and she took very ardently his side. Furthermore there arose within her a hypertrophic love sentiment, as happens frequently with women who do not want to acknowledge to themselves that they are really indifferent towards their husbands. She thought of nothing and of nobody but her husband. She lived only for him and with him. She had no will of her own any more. Every morning he had to write down for her what to do, what to buy, how to fill out that day. The written suggestions she followed very faithfully If he failed to write out her day's program she sat in her room doing nothing but day-dreaming and longing for her husband's return. He could not go anywhere unless she accompanied him. She could not be left alone and she preferred to hold his hand. She quarreled with her mother when the mother reproached her husband for the misunderstanding with the sister and was on the point of breaking with her.

One would suppose that such a great love would lead to happiness and a corresponding sensual delight. But it was not so; she loved and was loved most devotedly. But this affection was purely spiritual on her part,—everything about it was merely verbal. During sexual intercourse she was wholly unaroused. And this rendered her unhappy; she wept for hours and trembled over her husband; and if there was no occasion to tremble over him she managed to devise reasons. She discovered the signs of some insidious illness in him, a disquieting symptom, and dragged him to physicians to be examined. . . . She began to suffer from insomnia, the anxiety attacks increased both in frequency and severity. Finally she came to me for treatment.

A similar clinical picture is frequently met in our practice: the happy wife who is miserable only on account of her neurosis. I recall a woman who called at my office and began to wail as follows:

"I am so happy. So happy! I love my husband beyond all measure." At the same time tears flowed down her cheeks and she spoke of suicide.

"If you are so happy, why do you cry?"

"Because I am making my husband unhappy. Because I

am nervous. If I would not be so nervous I would be the happiest woman on earth."

Of course, the situation was quite the reverse. The woman was nervous because she was unhappy. She could be happy if she had another husband and then she would not be nervous any more. Happy persons are not nervous. Nervousness means absence of happiness, absence of a want of joy in living: it is the sign of a conflict.

Our patient wanted also to drown the voices of hatred which rumbled in her soul against her husband. She play-acted the rôle of the doting wife, deceiving the whole world no less than her husband and herself. Analysis disclosed that her whole love was centred on and belonged exclusively to her mother and her sister. She had but one dream and always this dream repeated itself: She was with her sister! She had but one wish: to see her sister and to be with her again! Within her soul there raged strong death wishes against her husband and she over-compensated these by her trembling anxiety over his welfare. And her dyspareunia was the most positive sign that she did not love her husband.

Women who truly and genuinely love their husbands, who do not play-act a love which in reality does not exist, are never anæsthetic.

This is the great truth, shown also by the next case, which presents numerous analogies with the case reported above.

We must also mention, with regard to the above case: reconciliation with the sister, accomplished through slight pressure exerted on the husband (without her knowledge), worked wonders. The neurotic symptoms disappeared. But in the course of the analysis there came next to surface her overpowering homosexual feeling-attitude toward her sister; the sublimation of this feeling is now the chief task of the patient.

The next case discloses the emotional fixation of an only child on the mother, in a most horrible form. It is a tragedy, far from uncommon, whose inner motives will always remain dark to the ordinary observers unacquainted with analysis.

CASE 62. Miss K. H. is introduced to me by her family physician who has accompanied this seriously ailing patient from

Russia to Vienna. I found four persons in the waiting room: The father, another very intelligent-appearing young man, the physician and a plump, ill-shaped girl, with unruly hair and an unsteady, burning gaze, who seemed wild and who made an impression that was as depressing as it was uncanny. The house physician states that the girl has been suffering from sleeplessness for the past two years and that she was taking morphine every evening, either internally or by injection. She takes also pantopon, luminal, veronal, adalin, etc. Besides this she suffers from vomiting. She regurgitates the food she eats, but not every particle,—only part of it. Furthermore she suffers from attacks of anger, is unbearable in the house, does not want to dress herself and neglects herself in every respect. She even avoids having herself washed and never takes a bath. She got into the habit of taking her meals in bed and cannot be prevailed upon to go out. She stays in her room; does not read anything, but spends her time brooding, thus torturing with her mood everybody near her. The only person who has a quieting effect on her is her fiancé. But her engagement is also a subject of conflict for her because the parents do not view with favor this relationship. Their minds are set on another prospect for their daughter. But she fought against her parents' opposition and achieved a formal engagement with the man of her choice. Her problem is to get well as soon as possible because she wants to marry and in her present state this is impossible.

I was in a position to hold out to my colleague the expectation that the girl would get well. But I indicated a certain limitation:

"I hope the girl will get well. But I doubt whether she will marry her fiancé."

"How is this possible, doctor? She loves him beyond all measure. She speaks only of her forthcoming marriage and their future happiness. She telephones him every half hour; she longs tempestuously for him all the time and calms down only when he is near her."

"She does not love him. If she loved him as passionately as she thinks and would make us believe, she would not be so severely neurotic. Genuine love is the best physician; it heals everything. She will not marry him."

On the following day the girl comes to me with a confession. She cannot remain under my treatment. She is playing a dangerous "confidence" game. She has a secret which she must confide to me.

And next she tells me how passionately fond she is of her fiancé. So illimitable is her love that she has given herself to him. Now she is afraid he may fall in love with another. In such a case what could she do? A decent girl who has lost her virginity, the daughter of a titled high functionary, what would become of her? She could not marry another man. I must let her be taken back home.

I have made it a rule not to hold back a patient. Her candor and her sensible talk strongly affected me. I advised her to return home and to marry, in spite of her illness. Often a neurosis is removed by an accomplished fact, though it may never yield so long as there is a possibility of some other means of escape.

We reached an agreement. I did not expect to see her any further. To my great surprise she called again the following day. She has thought the matter over. She does not want to return home in her present condition. She prefers to stay in Vienna for the treatment. She has promised her fiancé that she would do so.

There followed a period during which she told me about her great love for her young man,—we shall call him Otto. Otto was a genius; he has written a play which will have great success on the stage. Otto was the most thoroughly educated man to be found anywhere. Otto was fabulously lucky with women. . . .

Then she confesses that during her sexual intercourse with Otto she was wholly unresponsive. This was for her a painful surprise as well as a bitter disappointment. For this reason she permits Otto no liberties whatsoever at the present time. Men should not be permitted such liberties before marriage. She even avoids kissing Otto any more.

During the early days of their acquaintanceship and intimacy, she had enjoyed the kisses; but now she is entirely insensitive. Indeed, she now finds the kisses something flabby and undesirable; on the whole they fill her with disgust. I should cure her of this feeling of disgust. Her nausea and vomiting, she thinks, are due to the fact that most of the time she cannot help thinking of his petting her. . . .

The picture becomes progressively clearer. Here we have a poor girl of delicate feeling who has given herself to a man whom she does not truly love, whom she does not even care for, so that she now protects herself against his approaches with nausea. But how did this love come about,—this love which is not love

at all? How can a girl give herself to a man whom she does not love with all her senses? A girl, moreover, from a fine home, ruled by the strictest principles?

She did it on account of her great love for the mother and through sheer spite. We mean through a love turned into hatred. She wanted to hurt most deeply her mother. The mother was visibly antipathetic towards Otto. What was simpler than to fall in love with Otto and thus inflict torture on her mother! But the severest torture she inflicted on her mother was to tell her that she had had sexual intercourse with Otto and that she therefore must become his wife. The mother cried out in her anguish and with heavy heart agreed to the match.

Why does she want to punish her mother? Because she did not think the mother loved her enough. The mother was cool towards her and had sent her away from home to a boarding school. Moreover she was a wild and unbending girl child and the mother had been very strict with her. But she had always yearned for love, for friendly words. She knew but one ideal: her mother. And if she showed herself wilful towards her mother it was merely because the mother did not understand her and did not know how to treat her as a child.

While in Vienna she dreaded one thing: she was afraid that a baby brother or sister would come, although her mother was well beyond the age when women may still expect pregnancy. She tells that she had always slept in her parents' bedroom; and that she has manœuvred matters so that now her father occupies a sleeping room alone while she sleeps with her mother in one bed. We discover the motive of her sleeplessness: she must watch and see to it that the father does not visit the mother in bed! She wants no brother or sister! As a very small child she overheard her parents during sexual intercourse though she pretended that she was asleep. At 14 years of age she had one supreme wish (like another woman patient whose clinical history has been given before): to crawl into her parents' bed and to be taken for the mother by the father. But her supreme thrill would be to take a bath jointly with her mother. . . .

And now that she faces marriage and the prospect of leaving her parental home: shall she leave her parents' sleeping room undisturbed at their disposal? She could not do it! Her parents were more on her mind than the fiancé. She took refuge in her illness and tried by all possible devices to alienate her fiancé. He disliked fat girls. She became so fat that she looked like a

well-fed elephant! He disliked lazy girls who stayed in bed all the time; she was in bed all day, and day after day! He kept up intellectual interests and possessed a handsome library. She never touched a book and never went to the theatre! At night while drowsy she scratched up her hands so badly that they always looked raw and bloody, though he admired handsome pretty hands! But all this, carried out unconsciously, of course, did no good. Otto obviously considered himself duty bound to marry her; and, in his mild and kind temper, he was not to be swayed from his duty. She insulted him, she harassed him, she tried to hurt his sensibilities. He preserved his patience and endured all her moods.

Marriage was the only way out for her. Her mother agreed and all the necessary preparations were on the way. She was horrified to discover that she was now wholly indifferent to Otto; that her alleged great affection for him was but a play. She confessed to me: "I cannot conceive the thought of giving myself again to Otto. I would rather die."

All her symptoms had cleared up. She was able to eat like all normal persons and slept without the use of morphine or veronal. Her vomiting ceased. But she was unhappy; and she dreaded the future. She implored her mother: she wants to renounce all thought of marriage! She wants to remain at home! She wants to stay home always and remain a child.

Her mother insisted that the girl's honor should be restored through a marriage. Now she faced her misfortune with open eyes. For she did not love the man—she could not so much as kiss him. She was possessed by an unhealthy affection, primarily for her mother and in the second place for her father, which was so tremendous that it annulled all other love possibilities. One week before the date set for her marriage she was found dead in her bed. She had shot herself with a revolver. . . .

These cases do not always have such a tragic end. Often there are compromises and transitions; sometimes the subjects succeed in breaking away. We observe that the problem of dyspareunia is very complicated.

CASE 63. Mrs. I. K., at the present time a mature woman of 46, consults me on account of a trouble which threatens to prove her undoing. She noticed since she reached adolescence that young boys attracted her more than adult males. She hoped

that in the course of time she would get over this longing for "unripe fruit" for which she had been frequently ridiculed. At 22 years of age she married. It was a love match and for a time she was very happy in her marital life. At first she experienced proper orgasm during intercourse. But this gradually receded until finally she could bring on orgasm only by allowing her mind to dwell on a handsome young man of her acquaintance during her husband's sexual embrace. On a summer excursion at a seashore resort she had her first extra-marital adventure with a young boy. This was followed by a number of similar experiences. Every time her orgasm was indescribably great. It is indescribably thrilling for her to throw herself against the delicate, soft body of a boy and introduce him to the mysteries of love. To be a boy's "first woman" has become her compulsive idea. She admits having been in love with her younger brother, "undoubtedly the handsomest boy in Vienna,—a Dionysian beauty!" She admired his classical form while they were at a bathing resort. Nothing had ever happened between them.

Now she has a son of 16; and she must exert considerable self-control not to become too demonstrative with him. So long as he was merely a child she was sexually unaroused. But since he has passed through adolescence, he excites her so that the only way she found of helping herself out of the situation was to fall in love and enter into a secret intimacy with one of her son's boy friends.[2]

But her conscience troubles her. If her son should find out these things about her she could not survive the shock. She begs to be freed of this overpowering compulsion by means of hypnosis. She does not want to submit to psychoanalysis.

With this case I conclude the present series although numerous other clinical illustration could be added. I have recorded merely a few typical cases. We hardly meet a case of dyspareunia that does not show this family bond and the infantile feeling-attitude. At the same time it would be as serious an error to reduce all dyspareunias to infantile fixation alone as it would be to regard male impotence as the expression of a mother fixation and disregard the confusing multitude of other motives.

Incest is but one of the energy drives back of this condition. In certain cases the incest motive is predominant. But it

would be a serious error to shape the course of the analysis on the investigation of the incest motive alone.

We can never understand a dyspareunia unless we carry the analysis into the childhood period. In order to express her inner negative, the patient flees back to her childhood, she must go through a regression to the infantile life.

I have emphasized that the dyspareunia always reveals the I-will-not attitude. The energy for this inner negative, which sets itself up in opposition to the instinctive drive and which would otherwise be easily canceled, is furnished by the infantile feeling which automatically flares up at every disappointment in life. But for that the woman would yield to her man's embrace. She would respond in spite of her will to the contrary. Disappointed, embittered, troubled, humiliated, she withdraws into the infantile realm, there to find in rich measure a substitute for the loss of current gratification in the old childish pleasures. If the current gratification be stronger than the past forms thereof such a regression never takes place; or else, it is easily overcome after a few vacillations. The woman becomes again responsive. The study of "transitory dyspareunia" always discloses the present conquering over the past. The inner will weakens; the woman forgives; the inner No becomes transposed into an inner Yea—and the wife is again responsive. She is again a woman enjoying the bliss of womanhood.

But before woman can respond she must cease to be child. She must conquer the father attachment, she must wean herself from him. The old Biblical injunction: "Thou shalt leave thy father and thy mother and follow thy husband" holds good for modern mankind as much as it did centuries ago. Man achieves inner freedom only when he succeeds in weaning himself from his parents, particularly from the father.

Everybody unfolds his being in accordance with the father Imago. The Biblical statement that "God hath made man in His image; in His likeness made He him," is to be understood in the reverse sense: Man creates himself according to his notion of God, in order to be in His image. The first God, representing the supernatural power to the child, is the father. Every father undergoes the dangerous crisis of falling off the

divine pedestal on which the child-mind places him, the moment the child discovers the presence of a power higher than the father. Hebbel, in his autobiography, has described very grippingly this experience. In the fragment entitled, "My Childhood," Hebbel relates: "The child goes through a period, fairly lengthy, in which he regards the whole world dependent on his parents, at least on the somewhat mysterious father, lurking in the background; and during that period the child would look to the parents, or the father, respectively, for good weather as readily as for its toys. This period naturally ends when the child, much to its astonishment, discovers that things happen which are as undesired by his parents as a beating is by him; and with it there vanishes also much of the mystical charm which surrounds the holy head of the progenitor; indeed, human independence proper begins only after this period is over." A terrible thunderstorm taught the boy, Hebbel, that there was a power, greater than his father, ruling the earth and thereupon matters soon reached such a pass that "he began to complain of his father and mother when he thought that they had been unfair to him." [3]

C. M. Jung, in an interesting essay entitled, *The Significance of the Father for the Fate of the Individual* ("Die Bedeutung des Vaters fuer das Schicksal des Einzelnen," Verlag F. Deuticke) brought out that often the father influences the later experiences of married life (in the case of women). Many a marriage (likewise love), which otherwise would have run smoothly, ends disastrously on account of the father complex. Father is always the stronger. Fathers who coddle their children, pamper them, indulge and flatter them, thus keeping them tied to themselves, are in reality egoists who hold on to the love of their children for life. They imagine they are doing something for their children, beautifying the children's present life, but they only spoil their future.[4]

Gradually, through my professional experience, I have learned the peculiar fact that not only the mild, delicate father enchains the child to himself; that this is true also of the strict and careless father, the hard-hearted, the morbid, the emotional, the drinker, the gambler, the quick-tempered, the unmercifully cruel father. Riddle of the human soul: The good

father is more easily overcome than the severe father! This is true of sons as well as of daughters. I know sons who, so long as their father was alive, had to endure martyrdom. The father hated them, persecuted them, was jealous of the mother's love for them, punished them unmercifully, while mother protected them by throwing herself between them, covered them and guarded them against the father's ire. The father died; then the sons began to torture the mother while cherishing the memory of their deceased father. His severity was soon forgotten, his picture was more and more idealized in their memory, they continually discovered new virtues about him; whereas their mother they tortured with reproaches on account of her alleged uselessness, or on account of her lack of understanding.

CASE 64. Instructive is the fate of Mrs. N. K., whose father was a gambler, a drunkard and woman-chaser, and who had maltreated her badly as a child with his arbitrary abuse of force. When she grew up she met a man of high intellectual standing who raised her to his heights because he loved her most devotedly and who wanted to marry her. Since the father opposed their marriage, she defiantly became the sweetheart of the only friend she knew. She intended to marry as soon as she reached the age of consent. Her father, who had been away from home, returned sick. Meanwhile the marriage had been postponed for one reason after another. The mother died and thus the evil man was left entirely on her hands. She devoted herself to taking care of him. She wanted to make as pleasant as possible the last months of his life,—the physician did not think he could live longer. The father softened and showed himself grateful for her kindness. Then—a miracle happened. He got well enough to be able again to resume his calling.

But she did not free herself from him any more. Gradually she felt herself growing cooler in the arms of her lover until she lost her responsiveness altogether. Then she begged him to be satisfied with their spiritual ties alone until their marriage. Finally the marriage ceremony was to take place. At about that time she suffered a severe depression. She could not marry until she recovered. This depression was a flight, a refuge in illness. If a nervous man or woman comes to me, saying: "I want to get well, I want to get rid of my nervousness, I want

to get rid of my dark moods, so as to be able to marry . . . the marriage has been postponed again and again on account of my illness!" I know at once that inner resistances prevent the consummation of the marriage. Unfortunately these inner inhibitions are for the most part too stubborn to be cancelled.

This girl, too, would have been obliged to leave her father in somebody's care. She could not resolve to do this, in spite of the fact that the father had never been a good father to her and had never spoken a kindly word to her previous to the time when he became helpless and dependent on her.

Her friend was the exact opposite of her father: soft, patient, considerate, loving, delicate, tender, attentive, careful, polite. And to point out the depths of this riddle I may mention the fact that this friend was a very handsome, well-built man, well liked by women and very popular with them, so that he was hardly able to evade all the temptations in his way. While her father was the exact reverse of all this: untrustworthy, vulgar, unadroit, ugly, quick-tempered, common. Her poor mother had suffered martyrdom. During the last years of their married life she had resolved to leave her husband because he was getting worse. A sudden fatal illness released her from her purgatory and saved her the unpleasantness of a divorce libel which would have raised a fearful scandal.

Nevertheless the daughter could not wean herself away from the father. Her spiritual relations with her friend, who had been her leader, teacher and mentor in all the arts, also suffered on account of her father's jealousy. Marriage was now out of the question. From the proximity of the two opposite poles she fled to a neighboring town to find a solution to this conflict which resolved itself down to the formula: father or lover, past or present, slavery or freedom,—a lost life or a life of freedom under the sun!

As it is the ideal of strong men to tame an obstinate woman (a modern Petruchio), so every woman harbors secretly the design, the inner wish, to bend a hard and refractory man, to humble him, to render him soft and pliable. This is the highest triumph in the eternal struggle between the sexes! For this reason the mild-mannered lover is forgotten easily when a stronger personality appears on the scene. Softness and meekness, like continual sunshine, prove tiresome, so that after a time one yearns for tempestuous weather; meekness lacks the

elemental energy, lacks the passing softness of the strong, which has an overpowering effect, like the bursting forth of the sun after a terrible storm. A handsome woman is never capable of exerting such charm as a plain woman whose face suddenly lights up with unearthly beauty. This is the law of contrasts, to which we are all subject alike. The passing few moments when our patient, whose history we have recorded above, saw her father soft and pliable, compensated her for all the injustice and for all the tortures she had suffered at his hands. It was the fulfillment of an ever-recurring dream of seeing him once changed, tender and soft,—a dream generated by the power of love.

The mysterious power of attraction exerted by cruelty on all human beings, the longing for pain at the hands of one's love objective, the vacillation between the extremes of feelings and sensation,—from hatred to love, from pain to pleasure, from domination to self-subjection or humiliation,—in short, the bi-polarity of all mental manifestations comes into play in this connection. Every human being harbors in the depths of his soul the longing to measure all heights and sound all depths, to taste life in all its possible directions, to allow the pendulum of one's feelings the fullest possible swing.

Divinity, the God idea, is the projection of our ideal into infinity. Where is to be found the mild divine father who knows nothing of punishment, who only understands and therefore always forgives?

The human race needs a strict, rancorous father, the thunder-hurling Jupiter, the severe Jehovah who punishes and takes vengeance. The love-thy-neighbor-as-thyself God has also prepared hell as the place of punishment to which to relegate the sinner for eternal punishment. Piety means to be submissive to the will of the strict father, readiness to beg him for pity. The weak expect pity from the strong. All tortures which the neurotics so richly devise for themselves have but one aim: pity,—to evoke pity.

The application of these truths to the life of our age enables us to understand what the matter is with modern human society. The father becomes the symbol of every form of authority. The anarchists are usually step-children who hate

their unknown father. Every rebellion against the social order begins with revolt against the father. Absolutism is built on the order of the family, where the *paterfamilias* has rights over life and death. Consider how many modern plays and novels deal with this theme.

And in the soul depths of many there lurks the unacknowledged longing for the reaction, for a strong hand which shall introduce order,—a hand to be kissed even while it punishes.

Free can the person only be who is inwardly free. But how deplorable is the subjective state of the human race! The phenomenon of "suggestion" indicates man's slave nature, his immeasurable will to self-subjection. The woman always seeks the man to whom she must resign herself. She wants to be coerced into love. Probably this is what Nietzsche meant with his famous saying: "When you go to a woman do not forget to take along your whip!" All conflicts between man and woman, the whole unfortunate "struggle between the sexes," rises out of this longing for a strong-willed man; it flows out of the longing for conquest,—for the thrill of self-subjection or defeat. Every woman seeks her Siegfried, to whom she must yield. The stronger the father was the fiercer does this struggle rage. In her sexual partner the woman resumes over again the never-ending conflict with the father. The man who would be happy in marriage should look up the father of the woman of his choice. The father holds the key to his fate.

VIII

THE WILL TO UNPLEASURE

Every human being stands from the moment of his birth under the dominion of an instinctive drive which may be called "the pleasure will." Marcinowski, in his instructive essay, entitled, *Zur Psychologie der Liebeswahl und des angeborenen Sexualcharakters* (Psychology of the Love Choice and of the Inborn Sexual Character, Die Neue Generation, 1917, No. 12), states: "Inborn and common to all living creatures, above all, is the pleasure will,—the bait with which cunning mother nature lures and decoys her offspring in order to entice them into playing the dangerous game of love, into cares and childbearing, and to keep them from the Schopenhauerian negation of life.

"The child shows best the meaning of the pleasure will. It has no other aim than this frank demand of its environment as a whole: 'Thou shalt serve me as a pleasure source!' But on looking into the matter more closely we find that the child strives in one of two ways to attain the gratification it seeks. I may say that the human race as a whole presents two sharply differentiated character types in this regard. My psychological observations have taught me to differentiate the active from the passive natures and to trace their development which takes place along entirely different lines for each type.

"In this connection it is well to speak of the active as the male, or aggressive type, in contrast with the female or passive type; the conquerors and the conquered, the askers and the givers, or the seekers and the yielders! Naturally I do not refer here merely to sexual characteristics. The passive type are the persons who at the same time remain more or less childish throughout their life and they always display a certain helplessness, or lack of self-reliance. Indeed, one may say that this helplessness is frequently manifested in such

forms as to suggest that it is something willed, for the sake of securing greater attention and care, and of attracting tenderness; that the desire to achieve these ends suggests the weakness and generates the feeling of dependence. Persons of this type derive a certain advantage from their apparent handicap. We may well understand this when we consider that such advantage corresponds with every child's earlier experience.

"Any one who understands how to watch and study children knows that they are very adroit in securing for themselves all sorts of advantages through a display of helplessness.

"But other children rely from the first rather on obstinacy and refractoriness to obtain their ends. These are the children who developed along the male, or conqueror type. They endeavor to overcome by force the objective of their love and to obtain by might what they want; they want to render their environment dependent on themselves.

"This is also what the other type wants; but the passive type gets caught in its own net and becomes dependent on others. Persons who develop along this pattern do not develop a strong will to conquer,—the aggressive male will; their efforts are directed in the channel of wanting-to-be-loved. Their pleasure will is from the first more delicate and weak, amounting rather to a will-to-avoid-unpleasure."

Thus, according to Marcinowski, we must distinguish an active and a passive type of character, the two differing in the manner in which they approach the task of gratification. The will-to-pleasure is the driving motive of both. But whereas the active type meets the struggle for existence by taking, conquering, or robbing his pleasure the passive type waits for it, and is thankful when it is handed over to him. It would be reasonable to assume this if Marcinowski's classification held true in all cases. But it is more valid with reference to men than regarding women. At this point the problem of bisexuality fuses with the problem of character formation. Mannish women seek gratification in active love life, feminine types in passivity. But it seems that the typical feminine form of gratification is linked with passive behavior; such behavior, therefore, is a love requisite. Woman derives her highest orgasm from the "will to self-subjection."

But we must not forget that there is also a will-to-unpleasure; that a longing for passivity and suffering may transpose the relations; that unpleasure may actually become the sexual goal, unpleasure alone, in such cases, being capable of yielding gratification, as is shown by the paraphilia known as masochism.

But we are not concerned for the present with these features, as they are covered extensively in the volume of the present Series entitled, *Sadism and Masochism.* I want to point out here merely the fact that a neurotic unpleasure, or pain, may displace the gratification proper. Hysterical women utilize the bipolar character of pleasure in order to protect themselves against feeling gratification during sexual intercourse. I have already indicated that in dyspareunia the pleasure-will is counteracted by a refractory I-will-not imperative. In this conflict between the will to pleasure and the unpleasure-will gratification in the form of orgasm during sexual intercourse would win if the woman did not resort to the device of masking the gratification by transposing it into its opposite.

We thus see that the differences between active and passive character types become weak when we take into consideration the inner motives. For precisely the passive women protect themselves with a mask of pain against orgasm in an unhappy marriage. They are not active enough to undertake to make a change,—to leave the husband or enter into an intimacy with another man. Against the will to pleasure they set their inner negative, their deep-seated I-will-not, their inner motive. The gratification involved in sexual desire, the summation of the pleasure to the point of an orgasm involves the risk of defeat. The close proximity of pleasure and unpleasure permits a conversion of pleasure into unpleasure, of orgasm into pain.

The pain is of varying character. It is localized either externally at the *introitus vaginæ*, or in "the small of the back"; sometimes the pain radiates toward the rectum and is described as unbearable. A similar manifestation, observed among men, is described fully in the work of this Series, entitled *Male Impotence.* Both forms of conversion have in common the feature that they owe their origin to mental influences. It

is always a case of victory of the mind over the body, or, in physiologic terms, a triumph of brain over spinal cord.

Pain during intercourse often serves to cover one's inner resistance to one's self; it is a self-excuse. Occasionally the pain is perceived only after the sexual act. There are women who on the day following intercourse get their migraine, or their customary pain in the back, or an attack of appendicitis, or their morbid lassitude, etc. (Whenever intercourse takes place without corresponding orgasm, it is followed by neurotic symptoms, such as I have described extensively in my *Nervous Anxiety States.)* Occasionally such pain serves as a pretext for dodging the marital obligation of coitus. There are married women who presumably perceive pain every time they cohabit with the husband. Eventually they give themselves to another man and the sexual act is not only carried out without pain but it actually yields them keen pleasure.

The pain has nothing to do with the size of the phallus. Of course, there are sexual anæthesias which may be traced to a failure of physical adaptation. Too long or thick a penis and a very narrow vagina make a poor pair in the absence of spiritual love. But I have repeatedly had the professional opportunity of observing that where the mutual attraction is strong enough these physical handicaps do not matter.

It is always a matter of suspicion when a woman declares that she feels only pain and discomfort during sexual intercourse, denying any pleasurable feeling and at the same time insisting that she is "ravingly" or "distractedly" in love with her husband; that her husband is the best man in the world; that she could not have made a better choice! Such a woman invariably deceives herself. She misleads her soul, to be sure, but her body expresses a perverse "No!" The orgasm is absent; in its place pain and discomfort supervene. The absence of orgasm in a woman is always a danger signal; it means: "Something in my heart is not as it should be!"

CASE 65. Mrs. H. D. suffers from a torturesome compulsive thought which has forced her to withdraw from all active social life; she is very unhappy and harbors thoughts of self-destruction.

Whenever she meets a man she must look at his trousers, specifically to the spot where the penis lies. ("A quiet, modest woman, averse to all passion; she married her husband through love, is very satisfied with her choice, does not think a better man could be found anywhere.") Her compulsion has been troubling her for the past ten years; at first the compulsive thought appeared only incidentally, but it grew rapidly, becoming so overwhelming and so constant that, in her plight, she told her husband, imploring him to help her and begging him to bring no man near her, to invite no man to the house and never to take her out in society. She was simply unable to bear it!

In addition she suffers on account of the painful notion that the men notice her gaze and ridicule her for it. This compulsive idea dawned on her first in connection with their family physician. From his facial expression she thought that he had observed her compulsive gaze, that she had thus made herself ridiculous, and that he had met her gaze with a strange derisive smile on his lips. She promptly changed her physician because she could not look the man in the eyes again.

She states she feels nothing during sexual intercourse, except pain and discomfort. As often happens with frigid women, her husband's sexual needs are great. He would like to indulge in intercourse daily. She describes him as sensuous and strongly potent. But she would prefer to have him leave her alone. He has the habit of reading evenings before retiring for the night; he reads a long time and she falls asleep; then he wakes her up to have intercourse with her; she regards this as something vulgar and inconsiderate on his part. How could she be responsive under the circumstances? But she acknowledges that she likewise perceives no orgasm during morning intercourse. She can hardly recall an orgasm. During the early part of their married life, particularly after the birth of their second child, she felt orgasm; and although it was not a particularly vigorous response she looks upon it as a special experience. After the birth of the third child her capacity for orgasm disappeared entirely. She has given birth to six children. Her husband would have liked to have had a dozen. But the gynecologist spoke authoritatively the decisive word in her favor, declaring that she was not in condition to bring any more children into the world. Her pain during sexual intercourse increases year by year. She feels particularly sharp pains in the back which radiate to the lower intestines.

She admits being extremely jealous; this causes her great suffering. There are a number of women whom her husband admires very highly and who are capable of luring him with spiritual qualities which she lacks altogether: sweetness and vivacity, charm, grace and wit. She is well aware of this and it causes her great suffering. She is particularly troubled over the fact that he keeps up the acquaintanceship, of course entirely on honorable grounds, with a certain woman to whom he was engaged before their marriage. She is a beautiful, strikingly attractive and charming singer who is world-famous. She does not know why her husband broke the engagement with this woman to become engaged to her. She surmises it may have been for financial reasons. That woman would have been an excellent companion for him. Now her husband's profession—he is a gynecologist—brings him into close touch with all these women. What can she do about it? He is invited every week to the singer's home. He visits also many other women, something she cannot and never could accept with good grace.

We often find that women who remain unaroused in their husbands' embrace are unable to bear the thought that another woman may thus be roused by their husbands. They torture their husbands with their "jealousy through love" and pursue them with their love testimonies, combined, however, with very refined neurotic insults; their alleged love being expressed in mere words rather than in deeds. This patient, too, states jealousy quarrels with her husband. Sometimes she tortures him with reproaches that he does not appreciate her, that he does not even so much as respect her any more! Why did he marry her? Why did he thus make her unhappy? She raves against his family; finds that he is too much with his brothers, sisters and mother; finds fault with him because he worships his father as an idol and because he allows himself to be guided by his family, while she is merely the house drudge, good enough to bear him children and take care of them, etc.

She thinks herself entirely unfit to bring up her children. One child has hip-joint trouble. She reproaches herself with being responsible for this.[1] She tortures herself generally with various unjustified self-reproaches; finds that her compulsion is something low and vulgar and struggles with thoughts of suicide, particularly after waking up from dreary dreams. The mornings following such a dream are always unpleasant. She is unable to work and feels so depressed and irritable that she flares up the

moment any one dares to approach her. Only towards evening she calms down a little, as many neurotics do, when they are dominated by the nocturnal dream impressions and require some time to overcome the cravings welling up from their unconscious. Moreover, she invents very ingenious excuses to explain her ugly moods. Sometimes the low barometric pressure, at other times the direction of the wind is blamed for her depression. Cloudy weather makes her unhappy, sirocco renders her wild, great heat or cold sharpens her compulsions; so that there is hardly a day which favors a state of well-being. These external circumstances permit her to excuse her moods; they enable her to "rationalize" her unhappiness and to withdraw from all social obligations under various plausible pretexts.

Deeper investigation reveals her to be an inveterate dreamer. Her mornings are spent in day-dreaming. She retains no awareness of this because the dreams and fantasies are promptly repressed. The zone of unapproachableness with which she surrounds herself every morning serves to protect her day-dreams from foreign intrusions. Her irritability, too, is but a pretext to insure the undisturbed activity of her day-dreaming. At first she is unable to report anything of the content of these day-dreams. But the character of her compulsion indicates their general trend.

She was a happy, healthy child exhibiting but little of neurotic traits. Her life was embittered by the fact that she had an older sister of surpassing beauty and charm. She was envious of this sister, feeling herself inferior by comparison; she always thought of herself as plain and stupid. Her father suffers from various neurotic moods, resembling her own, so that her invalidism is partly imitation. He locks himself in every morning and cannot be approached. His attacks of depression sometimes last months, and he has been at sanitaria a number of times on account of these depressions. Now, in his advanced age, his condition has improved, but he is still moody, exhibits numerous peculiarities, is somewhat queer in his conduct and, according to her description, he seems to suffer from a compulsion neurosis.

Her sexuality, according to her testimony, awoke late; she can relate but little pertaining to her infantile sexuality. At 14 years of age she learned about sexual matters from a governess; claims that she has never been addicted to masturbation.

After a number of innocent calf-love affairs she fell in love with a man who was courting her sister, but whom that beautiful,

proud girl rejected. After a year's time he asked for her hand. She accepted him eagerly. She could not imagine that she would interest a man who had been in love with her sister. She did not wish to see her sister happy. She was too proud. But inwardly she was very unhappy over this triumph; indeed, to this day she has not cancelled this man from her mind. Since then she has developed the disposition of falling in love very readily and to change her love objectives just as quickly. Every man awakens her interest and becomes the center of fantasies of which she is but dimly aware.

Among the many male visitors at her parental home there was a strikingly unattractive man of extraordinary gayety and very temperamental whom she perhaps liked best of all the men she had met till then. This man, who held a prominent position, also asked for her hand. For the sake of observing the proprieties she requested several days' time to think the matter over, although she was ready to accept the proposal. But her sister ridiculed this man; her father, too, made some facetious remarks about the man's physical appearance. This induced her to reject the man's offer of marriage, although she cared for him. She was afraid of the judgment of her environment. She was always sensitive about "what the folks may say. . . ."

Two years passed; meanwhile she had been in love dozens of times. Then she met a man who but shortly before had given up his engagement to an actress. He asked for her hand and she accepted him. What attracted her to him, in the first place, was his intellect. She did not love him more than any one of her "one-day flies."

Presently she discovered that she was extremely jealous. She had deceived herself; she failed to find the great passion for which she yearned. Thinking that her husband was interested in other women she hounded him with her reproaches; she asked him to give up all contact with other women and to limit himself exclusively to his professional relations, which in themselves caused her enough anguish of soul. She found that he had no regard for her nervous state. Nevertheless the marriage relation went on tolerably well and sexual intercourse was a necessity to her.

A turning-point occurred when she fell seriously ill so that she was in bed for months at her own home; then she had to abandon her home for a time. On account of weak lungs she was ordered to go South. There she day-dreamed her time away, lounging

in the sun. As happens often after a prolonged illness, her fantasies achieved supremacy over reality. She painted to herself gruesome pictures of her husband in the great City abandoning himself to the pursuit of pleasures; deceiving her while she was away from home trying to get well. Angry thoughts of vengeance filled her mind during her loneliness. Her ungratified sexuality made her yearn for her strong but "starved" (because "sensual") husband, who became to her mind the symbol of animal sensuality. In vain she tried to get away from her sex cravings; they pressed forward in her conscious thoughts. She returned home determined to be frigid towards her husband. He shall no longer rouse her, because he no longer respected her; because he was using her merely as a convenience!

Since her return she is anæsthetic. At first she resorted to a little device in order to prevent herself from becoming responsive. She pictured her husband making love to her women friends, saw him in her fantasy visiting his former sweetheart, the actress, and thus she brought about her coldness towards him during their sexual embrace. But presently she began to perceive local pains instead of orgasm. The gynecologist advised moderation in sexual intercourse and she promptly informed her husband of the specialist's orders. A period of total abstinence from sexual intercourse was arranged between them, stretching over weeks preceding and following her monthly flow. She was happy whenever she could avoid her marital duties.

Meanwhile a strange development in her life alarmed her very much. Suddenly she discovered that she was in love with her house physician and that she felt an overwhelming impulsion to look at his trousers. She abandoned her skilful physician when she thus discovered that she had become attached to him only to find herself falling in love with his professional successor. In the course of three years she thus fell in love with ten different men, one after another, never with more than one at a time. This love was always at a distance, always accompanied by the compulsive gazing at the man's trousers.

The explanation of this compulsive gaze was not difficult. She was still in love with her ugly husband, whose *membrum virile* she was able to see through the thin summer trousers at tennis. Once she thought she saw the organ in a state of erection while he was rowing. Once as a child she saw the membrum of a stallion. This had scared her very much. The fantasy of being pierced by a gigantic phallus suggests itself to her mind as some-

thing horrible but at the same time as an indescribably delicious experience. To die during the acme of a sexual embrace is her notion of supreme thrill. To fuse pleasure and pain and fall asleep forever in the act!

The cure of this dyspareunia was easier than I had expected. She soon recognized that she had been unfair to her husband. She corrected her insane notions and ceased to withdraw herself during sexual intercourse. On the contrary! She now desired to be responsive again and brought it about. The various local pains during sexual intercourse gradually receded and soon the pains disappeared altogether. Little by little her compulsive thought lost its overwhelming character. She was now concerned merely that it should not become transparent, that no man should notice her glancing at his trousers. Presently she was able to take up social activities, visiting friends and receiving them at her home. Occasionally her compulsion asserted itself, but she stood her ground and was well.

The infantile roots of this neurosis were not discoverable,—after a three months' analysis. The cure set in gradually and remained permanent. Four years have passed since the analysis. The pains during sexual intercourse have entirely disappeared, her orgasm almost never fails, her compulsion has given way to an ordinary curiosity which is not torturesome, or painfully disagreeable, and lacks the old compulsive character.

In this case pain had developed gradually, arising after intercourse or displacing the orgasm. Occasionally the local pains prevent intercourse, as does vaginism.

An interesting case of this type is the following, reported by an American physician, and quoted from the *Zentralblatt fuer Psychoanalyse:*

CASE 66. Mrs. S. S., 23 years of age, a Jewess from Russia, married, no children. Sympathetic, attractive appearance, well built, showing a healthy constitution; calls at my office in April, 1911, accompanied by her husband and complains of frequent attacks of abdominal pains, obstinate constipation, pain in the rectum, great excitability, nervousness, unpleasant dreams, sudden awakening from sleep, fear of staying alone in the house; depression, suicidal ideas; also intensive pains of a boring, penetrating character during sexual intercourse. Abortion, three

months ago, followed by curettement. The post-coitus pains she perceived first during the first attempt at intercourse following the curettement.

She was born in Russia and was brought to the United States at the age of six. She left school at 14 and during the following year she attended a higher school. Thereafter she worked at various "jobs." She married in the summer of 1910. Abortion three months later. One night, several weeks after the abortion, she became suddenly very libidinous, but on attempting intercourse she felt such great pains that she fainted. Since then she suffers severe pains whenever she attempts intercourse.

At the next visit the patient relates that she had experienced fainting attacks two years previously, when her mother was taken to a hospital for an operation. She became acquainted with her present husband one week later; after one month they became engaged. For a number of months the household duties as well as the care of the children fell upon her. In April, 1910, her chum passed away. She fell ill at the time, often breaking out with meaningless words and harboring suicidal ideas. While her mother was at the hospital she bathed the children three times; and each time she had fainting attacks during which she uttered repeatedly senseless hysterical outcries. Finally she reached such a run-down condition that she had to be sent to the country for a few weeks, during the month of June. A few months later she married and felt well until the miscarriage happened. She fainted during the marriage ceremony.

Patient vehemently denies ever having indulged in masturbation; denies having had sexual knowledge or any infantile sexual experiences previous to her marriage. She claims to know nothing further about sexual matters even at the present time; she has never touched nor even seen the male sexual organs either before or since marriage, inasmuch as the very thought fills her with aversion. She insists that she had made up her mind to bear no children; she would die rather than become pregnant, if only for economic reasons, her husband being but a poor working man. She always takes lysol douches *post coitum condomatum,* even after unsuccessful attempts.

During the following visits the patient relates the following dream, which she claims to have dreamed on the day previous preceding her first visit to my office and which made a deep impression on her:

I lie on the sofa reading a book. Suddenly Mrs. R. (my de-

ceased friend) appears before me in half-torn shroud. Her face is half decayed. Nose and eyes are gone. Her appearance bore all the changes which would be brought about during the time that she was dead. I was badly scared. She looked at me and said twice, "jump, jump"; whereupon I jumped twice high in the air. Then I ran into my sleeping room.

I split the dream into several parts and asked her to tell me all the thoughts which appeared to her mind in connection with every fragment. In this manner I came into the possession of very significant data.

Her earliest memories date back to her third year. She sat once with her little brother at the seashore watching with great interest a couple of bathing men whose genitalia fascinated her. In her fourth year she played the "doctor and patient game" with another little girl who assumed the rôle of the doctor. She stretched herself out on the turf. The little playmate took a twig and forced it with all her strength into the vagina as if it were a thermometer. With a piercing outcry the little patient jumped up and ran bleeding to her mother. She had to stay in bed four to five days and suffered great pains as well as bladder difficulty. As the water closet was some distance away from her room to avoid making the trip she frequently withheld the urine, a habit which subsequently was always associated with a pleasurable feeling. She was very vain at the time and frequently she stood before the looking-glass, admiring her beautiful tresses; while doing this she always felt a tickling sensation in her vagina coupled with a desire to handle the part. After urinating this feeling would disappear. She was always in the habit of falling asleep with her hands folded, as in prayer, stuck between her thighs.

At school she was a tomboy in the true sense of the word and played all sorts of pranks on her teachers. During her eighth year she lost all interest in the companionship of girls. After finishing the common school she went for a year to a higher school which she had to quit after a year because she had played the prank of pasting a notice on the teacher's bald head. The patient regards this *consilium abeundi* her life's misfortune because it prevented her from getting a higher education and handicapped her so that she was unable to follow her bent and ambition to become an actress.

At the age of 10, while standing in front of a store window, an Italian workman stepped up to her, quickly unbuttoned his

trousers and drew out a "terribly long" penis with which he reached nearly to her face, calling out to her, "come along." She ran away badly scared. About three months afterwards she had once more a similar experience and this time again the size of the *membrum virile* made a strong impression on her. A few months later she arrived at the firm resolution never to marry (it was the fear of the great membrum). During her eleventh year she discovered incidentally that she could jump and hop as high as the girls who were paid for doing it and a dancing-teacher took interest in her and taught her the art of dancing. In spite of her parents' opposition she went into the vocation of dancing, exhibiting her acrobatic arts every evening at clubs, etc. At the age of 14 she was engaged at a New York theatre to play children's rôles in which she also danced and exhibited her acrobatic tricks. Her manager tried twice to seduce her and, not succeeding, endeavored afterwards to overpower her by surprise. Therefore she gave up the engagement but continued her evening dancing for a number of years without her parents' knowledge.

In her fifteenth year she learned everything about sexual intercourse, pregnancy, birth, etc., through a girl she had befriended. Until then she had thought that the woman's abdomen had to be split open to bring a child into the world; she arrived at this idea on seeing blood after every birth. About that time she met a man, Mr. H., whom she learned to love, and she lived with him four years in spite of her parents' opposition. H. was a sympathetic, delicate man, "very kind and innocent." He became a lawyer afterwards. After she had given up the stage career, she tried to hold a position in a dry-goods store; but in a short time her naturally buoyant demeanor caused her unpleasantness. Her employer permitted himself all kinds of "little liberties" and when he tried one day to seduce her she left the place. Shortly afterwards she secured employment as a modiste, a position she held four months. Here she had to work very hard, seated all day on a low stool. One day she fainted in the toilet. One of the girls, with whom she subsequently became very friendly, noticed her prolonged absence and went to the toilet to find out whether she was all right. The door was locked from the inside and she climbed over the transom; seeing the girl lying in a faint she called for help. Since that time she began to suffer from pain in the rectum and coccygodynia. Finally she left the place and worked as pianist at a motion-picture house: but presently she gave up also this position and tried again to

get on the stage. The agent to whom she applied offered to introduce her to a wealthy man who needed a "housekeeper"; she rejected this proposal with indignation. On leaving his office she was addressed very courteously by an elderly gentleman who impressed her at sight as very charming. He promised the poor girl a position with a concern manufacturing theatrical costumes and made good his promise. But in a short time she found herself thoroughly disliking the work; then R. F., a famous New York artist—who was her protector—proposed that she act as his model. She accepted at once, but soon noticed that he was paying her salary for nothing; he gave her nothing to do; she sat idly in his workshop. She objected to this; thereupon he suggested that she sit for other artists as model, promising to be present as her protector. She was very happy over this arrangement and thus she enjoyed a care-free existence. The other artists, knowing that she was a protégée of R. F., did not molest her in the least.

At this juncture we must regress a little. At the age of 17, shortly before she became acquainted with R. F., she was once strolling over a bridge accompanied by an elderly gentleman with whom she was deeply immersed in a conversation about Ibsen. Suddenly the man embraced her and gave her a kiss. "In that moment," she relates, "I discovered what love meant. I turned white and then crimson in the face and I felt a tickling in my sexual parts as if I had touched them!" She rejected scornfully the man's advances and returned home. She spent a restless night and could not fall asleep at all. Finally she drowsed off into a half slumber, only to awake three times with a feeling similar to her daytime experience,—a sensation of tickling and of moisture in the vagina. "Suddenly I understood," she says, "why women marry!"

On the following day she described her sensations to a married woman and wanted to know of her whether this is what is felt during sexual intercourse. Thereafter she masturbated frequently at night. Unfortunately for her this married woman tried also to instruct her how to recognize at sight whether a man is passionate or not and thus she began to scrutinize with respect to this question every man with whom she came into contact. She confesses having become passionate to such an extent that so soon as a man touched her, or even engaged her merely in conversation about literature or art, she immediately experienced an "emission."

As was to be foreseen, R. F., highly cultured artist, cosmopolitan and noble, a man who also understood the art of living, roused her passion to the highest pitch; "he turned her blood into flames." On his part he was not unaware of the influence he had on her and he seemed to take delight in conversing with her about Tennyson, Browning, love, etc., and "watching how she blushed and her eyes filled with ecstatic delight." During such conversations she had one "emission" after another, and although she resolved every time to desist from such conversations in the future, her resolutions came to naught the moment they met again. R. F. took her to the theatre and on automobile excursions, etc., and she obtained through him a pass to the opera. During this whole period she clung tenderly to her "innocent" H., who had no inkling of her relationships and knew nothing about her source of income for her livelihood. She manœuvred so that the two men, H. and R. F., never met, although the latter often visited her as a "friend." During this whole period she suffered from sleeplessness and had terrible dreams.

One day H., while sitting on a bench in the public park, looked up from the book in which he was reading and her eyes met his as she was driving by in an automobile accompanied by R. F. She asked R. F. to stop, but he refused. Several days later H. paid her a visit without mentioning a word about what had happened; she also felt too proud to mention the matter. He left soon—never to return. She felt heartbroken and fell ill. H. left New York to go West. She found out his address and wrote him—but received no answer.

At this point we take up the thread of the story where we left off. After acting as a model for a time, a University man who took an interest in her warned her to give up this calling because although she was sitting only for head and hand studies at the time, sooner or later she will be compelled to sit for bolder exposures and finally for "nudes." When she pointed out that she was compelled to follow this calling for a living he secured for her a position as secretary to a dentist. This happened about the time when her lover abandoned her. Her mother noticed her broken spirits and begged her to tell what was on her mind. She finally confessed that she had become very passionate, that she was troubled by unpleasant dreams and that she often felt "moist." The mother's state was so influenced by all this as well as by the household cares and duties that the poor woman fell into a morbid condition presenting all the symptoms of a typical anxiety neurosis.

Her father was also very much troubled about her. On her part she firmly resolved now to marry the first best man she would chance to meet, so as to preserve her "innocence," be released from the everlasting cares and worry of working for a living and give up her former manner of living.

Around this time she found employment as bookkeeper in a dental house. The owner of the business, according to her statement, was a "disgusting brute," a cocaine addict; "while looking over my books he always tried to take hold of my breasts and several times he stuck his hand in my shirtwaist. I had to stand being pinched by him for the sake of holding my job. One day he carried his playfulness to the extent of seizing me and, throwing me over on his lap, he tried to touch my genitalia. Similar scenes recurred in the course of the following few months and made a 'wreck' of me."

At this time R. F. left New York for a trip to Japan. "As luck would have it" he gave a parting dinner to some of his friends including our patient. After the dinner they accompanied him to the station, the patient walking by his side. He made use of this excellent opportunity to invite her to take the train as far as Albany and spend a night there with him at a hotel. She rejected this proposal with indignation and left him at once, tortured by the thought that he proved himself no better than all the other men with whom she had come into contact.

Several months later she received a letter from R. F. in which he told her that he had met and talked with H., but that the latter hesitated to get in touch with her again.

Next she met a certain Mr. D., a delicate, sympathetic young man, a singer of merit who worked as a waiter, and she decided to marry him although he was a man without means. She began to flirt with him and they became engaged in a short time.

During the period of engagement she developed an extremely typical anxiety hysteria. Her mother had to submit to an operation for gallstones at the time and the whole household burden shifted to her shoulders. It was during this time that she developed the "fainting" attacks and the other symptoms mentioned at the first interview.

Upon her return from the country her condition was much improved and shortly thereafter she married. On the day of her marriage her sister gave birth to a child and our patient was troubled over the fact that the relatives seemed to overlook the sister on account of her marriage; she was also displeased at a

remark of the attending obstetrician who asked her facetiously when her turn would come. In the course of that day some of her women friends indulged in jocular but pointed references to sexual matters which displeased her. During the marriage ceremony she fainted.

During the third attempt at sexual intercourse, approximately one week after marriage, she felt suddenly a noise in her ears, a cloud came over her eyes, her heart began to beat fast, a sense of warmth suffused her body and she fell in a faint. Thereafter she had no unpleasant symptoms during intercourse up to the time of the first attempt following the abortion. In spite of all precautions against conception she missed one period and began to worry and to think of means for interrupting the pregnancy. One morning, she confessed hesitatingly, while standing on the piano stool dusting a picture entitled, "Beethoven's Moonlight Sonata," in which one of the figures bore a strong resemblance to R. F., there suddenly came to her the impulsive thought of "jumping off." She followed the impulse on the spot. She wore a fairly long flowing robe at the time and as she tried "a high jump" she fell to the floor. Several days afterwards she began to bleed. A physician was called, but he was unable to stop the hemorrhage. On the third day I was called and undertook a curettement. There were no signs of pregnancy. Four months later, during the first attempt at intercourse, she suddenly felt such sharp pain at the vaginal entrance that in spite of her tremendous libido during which she had pinched and bitten her husband, she pushed him away with all her might and began to cry out.

During the 8 weeks in which she came to my consultation room I found out the following additional facts: One of her dearest friends (the Mrs. R. of her dream) after going through a painful love disappointment had married an ordinary blacksmith. She died in the midst of great poverty after a troubled and worried existence, leaving two children. Another friend had married a man whom she did not love only to leave him after one year's attempt at living together, "happy," as she herself expressed it, "that she had escaped the yoke of pregnancy." The sufferings of her mother and of other relatives during childbirth had made a deep impression on her. She confessed that she still loved H., who was keeping himself in the West, although he lost a foot in a railway accident; and if he came back, she thought she could not resist the temptation to leave her husband,

if he showed any inclination to receive her. Patient dwelt also on her unpleasant impression at the sight of her mother's loose breasts and pendent abdomen which she ascribed to the several pregnancies.

Now everything seemed clear. Her intense pain during coitus was the expression of a hysterical defence, which developed approximately as follows: She married a man she did not love. Her lover had abandoned her. She hoped (unconsciously) that he would return. She was too poor to meet the expense involved in motherhood and the rearing of children. She was also too vain to risk the loss of her physical charm through child-bearing. She had not given up the hope of reaching the stage, and motherhood would interfere with the fulfillment of this desire of her heart. Finally the expense of caring for a child would interfere with her husband's ambition to finish his law course, which he was compelled to attend at night. The experience with the little girl playmate during her childhood determined the character of her most prominent symptom,—the pain. Other symptoms were undoubtedly the expression of an anxiety neurosis induced by her thwarted sexual desires.

With this interpretation and with the suggestion that the patient assume normal sexual relations and that the *coitus condomatus* be given up I dismissed her.

The following day she appeared again at my office in a state of extreme excitement. The pain has disappeared during *coitus condomatus,* but the other symptoms are rather more severe. She now confesses for the first time that since her miscarriage every attempt at intercourse was accompanied by nausea, disgust, and, at times, vomiting.

Any one familiar with psychoanalysis understands this unexpected revealment of new symptoms on the patient's part. As usual, the patient claimed that she had formerly been unable to recall these symptoms and we were compelled to begin the analysis anew. With the aid of other dreams we brought to light the following additional facts which during our former sessions the patient had so carefully avoided uncovering: that she did not hesitate in the least to resort to lying if my questions touched closely upon her secret.

Since her marriage the sight of the penis roused in her a reaction of disgust. She has never deliberately touched it; and the incidental contact of the penis with her hips or any other part of her body would send a quiver of disgust through her. Indeed,

any reference to this during conversation, or the sight of a nude male portrait *en face* (not a side view) would bring on nausea. Any one who had occasion to witness the patient's facial contortions while speaking of this matter could not doubt in the least the intensity of her aversion. Speaking of the *membrum virile* she said: "It is like a snake; it is so lively and so energetic that the very thought of it suggests to my mind the notion of 'sneaking.' A wife is nothing but a cluster of flesh; even her position during the act is but a symbol of her inferiority and servile rôle. Even the Bible speaks of woman as man's slave," etc.

On being persistently questioned when she saw for the first time the penis, after her childhood experiences, in spite of having told me "only after my marriage," she betrayed herself by angry answers. I must not insult her any further with such questions! She has nothing to tell beyond what she has already told me! She has opened herself to me as she has never done it before anybody else in her life!

Her outbreak of anger only fortified my assumption that she was hiding something from me. I held to my question mildly but persistently. Each time she displayed her temperamental outbreak: she bit her lips to the point of bleeding and knitted her fists. She paced up and down the room; her eyes sparkled; and her face turned white, then crimsoned with anger. Finally she threatened to give up her visits to my office if I do not desist. But she did not keep to her threat and continued her visits to my office. When I pointed out to her that her whole conduct testified against her contention that she can think of nothing that she had not already told me she broke into hysteric laughter, saying: "She had acted thus merely to see whether she could 'lead me off the track.'" But from an occasional veiled reference which fell unwittingly from her lips I had meanwhile detected that she had been through some unpleasant experience with a man, an artist, with whom she had come into contact during her search for work. One afternoon a few words escaped her lips which gave me the key to the whole situation. She insisted that under no circumstances would she disclose to me the secret of this particular experience; she would not do it even if she had to remain uncured, because her experience with C. was too horrible and too painful for her ever to disclose it.

She was not aware that she had mentioned the man's first name. As it was an uncommon name I was able to trace the man's second name with the aid of the directory. At the next

session I requested the patient to relate the details of her acquaintanceship with M. C. She was extremely surprised to hear me mention the man's full name, a sign that the mention of the man's first name at the previous session was intentional on her part, though not consciously so. She hesitated and began nervously to drum with her fingers, at the same time humming a tune. When I asked her what the melody was she grew very angry. Finally, after some irrelevant "beating around the bush," while she gathered courage, she said it was a piece of music which M. C. had played for her one February afternoon in 1910. Then I found out the following episode:

While she was penniless for a time she received one day a letter from a sculptor who invited her to call at his workshop with reference to employment. She gladly seized the opportunity of earning a dollar and called at the address indicated in the letter. She had heard of this man and all the models had praised him very much. His studio was situated on a wooded hill in a lonely place beyond the city. On reaching the place the artist received her very cordially. He told her he had seen a statue for which she had posed and had admired very much the arms. He would be very pleased if she permitted him to take an impression of her hands and he would gladly pay her a good fee for this privilege. She felt very flattered and was glad to earn some money "so quickly and easily."

On the following day she appeared punctually at the studio. Mr. C. took her through the house, played some pieces of music for her, then they went downstairs to work on the plaster. After her arms, including her hands, were encased in the plaster M. C. seemed suddenly to lose control over his senses.

Here I set down the words as I heard them from the patient:

"It was very warm in the room—there was a fire going. M. C. wore a long coat. As the plaster began to harden I felt a growing burning in the arms. Suddenly he unbuttoned his coat, also the fly of his trousers. I cried out with fear. I wanted to jump up, but could not move. I implored him to take off the plaster, to let me off. I cried: 'I am fainting, I feel nauseated.' But he quietly answered that he meant no harm. . . . Then he took out his membrum and began . . . to play with it. I shut my eyes; but he threatened to come close to me if I would not look on; through fear I had to open my eyes again. Then he seated himself on a divan and talked continuously while grinning at me. I begged him to desist, but he did not want to, until . . . his eyes

bulged, his mouth gaped wide open, saliva dripping from the sides. Suddenly I perceived something . . . and (here she began to sob convulsively and to scratch her hands with her nails to the point of bleeding) he threw something into my face, exclaiming: 'There you have it, dirty . . .'

"What happened after this I cannot recall. Whether I washed my face, how I dressed myself, how the plaster cast was removed, these are things I do not recall to this day. All I remember is that I ran down the hill with the hat in my hand, in a daze and jumped in a passing automobile which I stopped. I remember also worrying because I could not mention at home a word about what had happened if I did not want my parents and acquaintances to find out about my past life experiences. Since this occurrence I always faint when I think of M. C." ("He was terribly big.")

This gruesome experience explained the fainting attacks of which she suffered in the spring of the year, as well as her nausea during coitus, etc. During the marriage ceremony her thoughts suddenly turned to M. C. and she had a fainting attack. This experience was also partly responsible for her attacks of fainting while bathing the children, although the chief responsibility for this must be ascribed to the memories of onanistic manipulations during her childhood.

With the awakening of this "dead, long-since buried" gruesome experience the patient was permanently rid of her illness.

The following are some of the dreams which have helped in the course of the analysis:

1. I am in my sleeping room with a crowd of snakes dancing around me. I chase them with a stick which I hold in my hand, trying to hit them in the head, but with scornful grins they evade me. Finally I hit them in the head; but I cannot kill them.

2. My husband wants some money from me. I open my purse, thrust my hand into its depths and my fingers touch a bunch of keys. I awaken to find myself in the midst of an onanistic manipulation.

Postscript. Since the analysis, three years ago, the patient has enjoyed excellent health. She is now anticipating the joys of motherhood within a few months.

Here ends the American colleague's analysis. A few remarks about the dreams: The first dream is a warning. It discloses a hidden syphilidophobia (fear of syphilis). The

second, or snake dream, probably centers on snakes as symbol of seduction and sin. The third dream becomes clear when we bear in mind that money means love. Her husband asks her for love but she prefers to revert to masturbation. This is also the meaning of her dyspareunia. All the unpleasant experiences through which she passed facilitated her regression to infantilism. Her masturbation habit must have been associated with sadistic fantasies; this would explain much. Moreover, I regard the scene in the sculptor's studio a fantasy. Obviously she has always been dreaming of scenes in which she is overpowered and thus forced into gratification. Her love requisite appears to be coercion.

The next case constitutes an interesting contribution to the "father and daughter" problem. The account is set down in the patient's own words, though written in an impersonal tone. She consulted me on account of severe depression, general discouragement and inability properly to enjoy her marital relations.

This case again discloses pain taking the place of the orgasm and shows interesting relationships between money and love.

CASE 67. Miss A. S., 34 years of age, has suffered for the past four years from depressions. She comes from a very needy environment and has had to work for her living since early childhood. Her father was a despot who did not allow her any pleasures.

Once she bought a hat with her own money and because he did not like it he threw the hat into the fire. Another time she was dressed and ready to go to a dance when her father ordered her to stay home; she had to undress and go to bed at once. Indeed, he did not hesitate to strike her in the presence of others and to drag her by the hair if she was willful. Mother and brother were made to pay if they dared to take her part. Father declared he had the right over his children and that he could punish them to the age of 30, if necessary. Unable to endure this treatment, at the age of 16 she ran away to relatives who found a place for her as a servant. After three months' service she had to return home on account of a serious attack of rheumatism and remained bed-ridden for weeks. Much to her pleasant surprise her father did everything possible to hasten her recovery. But

as soon as she was well things went on as badly as formerly. She did not suspect that the underlying reason for their continual quarrels was the fact that her father loved her and that he was morbidly jealous of her. Therefore she went away again, to serve as a children's maid. She did not keep the place because the man of the house hounded her with his improper attentions. She tried to work as a waitress, but was again unsuccessful because the men were too free and bold and she did not like it. But she could not stay at home; therefore she decided to escape her father's cruelty by seeking refuge in marriage. Afraid that all men were unfaithful she decided she would marry only an elderly man. At about that time a wealthy widower, 56 years of age, became interested in her, a 19-year-old girl, and wanted to marry her; he promised to take care of her as "his child," but he had to know first whether they were physically suited to each other. After months of persistent wooing she finally agreed, justifying her decision on the ground that many marriages turn out unhappy precisely because of the failure of physical harmony. During the first—which was also her last—intercourse with the man she felt only disgust and resistance (and strong pain) and she postponed their marriage plans.

Again she went to serve; meanwhile the widower passed away. She felt happy to have escaped an unhappy marriage.

Next one of her employer's friends courted her. He was an attorney. Unable to marry her as a law student he sought a job and went to work. But nothing came of this budding romance. Her mother fell ill at the time and she had to return home. There, at a dance, she met a railroad employee, 27 years of age. They fell passionately in love with each other at sight, but since they were both poor, they had to resolve to wait four to six years. Her father, however, ordered him to keep out of the house and forbade the girl to meet him.

She went to Vienna, where she was received in the house of a friend of her father's. At parting the man told her that he will hold on to her because, although she was poor, she will bring into their marriage a woman's highest treasure,—purity and innocence. It was then that the realization first struck her mind that she had lost her virginity.

She remained at the home of the acquaintance but a short time. She tried, one after another, various positions and different occupations, but was nowhere successful because "the men always hounded her." She became acquainted with a certain man, a

friend of the railway employee with whom she had meanwhile broken the engagement under some pretext or other, and this man proposed marriage, but she declared that she did not love him enough. The true reason for her refusal was her realization that she was no longer a virgin.

Next she accepted a place in the country. Unable to remain at the place, there followed a period of rapid changes of position. She was, in turn, seamstress, tailoress, etc., and was unlucky in whatever she tried to do. Sometimes she could not do the work, sometimes the trouble was that the men would not leave her alone.

On account of an illness she landed at an institute for physical therapy. There she learned massage, which had always interested her. At the same time she met with the fulfillment of her wish to be in the sun and the open air. Next she went to take care of a child that was ill; and although the family was poor she felt more happy at that place than she had ever been anywhere. This was the only position where she was satisfied and where she had nothing to dread. She was always interested in the care of the sick, but only in this form of nursing. Surgical nursing she could never undertake because it filled her with horror.

Next she was in Switzerland as child-nurse, for three years, living a troubled existence; then she returned again to the bosom of her beloved family where she had served as nurse. She tried to earn her living by offering massage treatments. But she had no luck. It only gave her an opportunity to learn more about man's evil nature. Her morbid anxiety came upon her at this time. She became discouraged and depressed. For days she sat shut up in the house, never venturing out, doing nothing at all, satisfied not to meet or see a human being. Longing for her mother, she went home. There she made way for herself in a new circle; she offered to give gymnastics and massage treatment and found in the new work relief from her household drudgery. But she offered her services for next to nothing and was badly exploited. Wealthy persons held themselves forth as poor and accepted her treatments without fee. She was therefore glad to accept a steady position with a couple of sisters, old maids. She was satisfied because she found a home, at last. She devoted herself sacrificingly to the care of the invalids until a bitter thought poisoned her life. It was caused by a remark of one of the sisters, who said, referring to the patient, she was happy to be well-to-do and not to have to slave for a living.

Her illness dates specifically from that moment. She lost all zest in life, could not utter a pleasant word and could not eat so that she almost endangered her health. She began to look around and reflect. She saw in their house a millionaire who had abandoned his good wife for the sake of marrying a butterfly type of woman, a model. Although her reputation was shabby, as the wife of a millionaire she was treated with highest deference. She reflected: people appreciate only the power of money; self-sacrifice or knowledge counts for little; therefore, according to the notions which govern the children of this world she had allowed herself to be governed by false principles and, accordingly, she has remained a poor, struggling woman. Her soul was inspired by love for her neighbors; she knew nothing more satisfying or beautiful than to be helpful to others; but now everything within her seemed shattered. She felt embittered. Her high conception of love was also shattered. She said to herself that men do not look into a woman's heart; they are misled by surface appearances. The more coquettish and dressed-up a woman is the more do men flock around her. Men are governed by their sexual desire; this confuses their soul. With her self-sacrificing devotion to the sick, with all her lofty attitude of mind, she reflected, she has achieved nothing more than to be regarded as a paid slave. One must not be like that: one must be double-faced and greedy to find happiness in this world. With indignation she remarked that when a nurse maintains a relationship with a man she is despised if it becomes known; but when a wealthy woman openly flaunts her amorous affairs she is still treated with greatest respect. Everybody bows before the power of Mammon! Her new views were only strengthened by her personal experience and observations while working in the homes of several war profiteers. She felt particularly humiliated to have to offer her services as the paid slave in the homes of these newly rich who had amassed their riches in a questionable manner. At the least sign of heartless treatment, whether directed against herself or against any other paid worker, her heart aches; such injustice so disturbs her mind that she is hardly able to concentrate enough to carry through her daily work. She has such dread of looking for a job that she is often unable to apply for one and is compelled to spend her hard-saved earnings. In order to avoid this form of slavery she entered into an intimacy, two years ago, with a 60-year-old man, an engineer by profession, well preserved and hearty, who promised to be a good

husband to her. She tolerates the man fairly well, but she is never aroused by him; during sexual intercourse she feels only pain. When she discovered that he maintained clandestine relations with other women she left him. Thus she met with another bitter disappointment in life; for years she repulsed all men in order to preserve herself worthy of the man to whom she shall finally yield, only to fall into the hands of a liar. She is afraid of marriage because she dreads the risk of meeting with another disappointment. Her faith in mankind is so badly shattered that she can see nothing but falsehood and deception everywhere. Formerly she was very pious and faithful; but the evils she has learned about mankind have turned her bitterly also against God and she is terribly unhappy over this. Nothing warms her any more, no words cheer her, and in spite of the best of care her physical health is breaking down. If she sees a beggar on the street it fills her with indescribable sadness and she cannot swallow a morsel of food.

Everything in her mind centres around the reflection: Is this man rich or poor? Why am I poor? Why do the rich alone have it well in this world?

She has never masturbated; and she does not know the meaning of the happiness others call love; for her part sexual intercourse only brings on nausea and pain. The engineer was very potent and very active. He always wanted of her more than she could give him. Why was she never aroused thereby?

This is the interesting story of this woman. To an expert's eye it discloses at once a strong fixation on the father. She yielded twice to men older than herself. Each of these men was an Imago of the father. She remained anæsthetic in the embrace of both on account of her inner inhibitions. Each man stood for her father; every attempt at intercourse was an act of incest. [2]

The case is particularly interesting also because it reveals the relationship between money and love. In dreams money often stands for love and in the symbolic acts of neurotics it plays a similar rôle. Our patient is envious of everybody on account of love. She is disgusted with life because it so unfairly showers much love upon some human beings, while others it allows to go through this existence hungering for a bit of love. Her anæsthesia is partly due also to the fact that al-

though she is a pious and highly moral girl she had permitted herself to be once enticed into indulging in extra-marital intercourse. As a married woman she would have probably achieved orgasm.

This case shows us further that the strict, hard-hearted father binds his children as strongly to himself as the over-indulgent father. She obviously perceived his love back of his harshness, his jealousy back of his severe protective measures and safeguards, even though his jealousy reached farther than the usual measure of paternal concern. Her pains during sexual intercourse are to be regarded as an expression of self-directed punishment.

The pains serve to protect virtue. It is as if an inner voice said: "This pain shall prevent you from sinning through lust!" For all women suffering from painful dyspareunia are inwardly moral: they are at the same time prostitute and nun; they are broken natures, unable to hold on to virtue, equally unable to reach out successfully for love.

This is clearly illustrated by the next case:

CASE 68. Miss Z. P., 28 years of age, wants to be put under hypnosis on account of her sexual compulsive thoughts. Her mind dwells incessantly on coitus, on the male membrum, always on sexual subjects. She suffers from this erotomania since childhood. At the age of five she was victimized by a boy apprentice who lodged at their home. This boy fingered her sexual parts; he also taught her to masturbate by pressing together her thighs. She masturbated thus until the age of 22; and she continually sought professional advice in the endeavor to rid herself of her overwhelming compulsions. Since her 16th year she has never experienced a real orgasm through masturbation. All she achieves (sometimes only after a half hour of effort) is two or three slightly pleasurable twitchings in the genital region. In spite of this she masturbates sometimes two and three times in succession. She wants to be cured. She wants to get rid of the everlasting sexual thoughts and of the masturbation habit.

On the advice of a physician who thought that regular sexual intercourse was her only salvation, she has therefore tried a relationship.[8] She gave herself to a man whom she liked. It was not genuine love. During the first sexual act she felt severe

pains and a terrible burning, the sensation spreading from the sexual parts across her limbs and as far down as the toes. Further attempts at sexual intercourse during the following three months led to the same result: as soon as the man came near her the burning began, accompanied by other unpleasant sensations. The burning sensation continued for hours afterwards. Therefore, after a half year, she gave up the relationship with the young man. The burning sensation began to trouble her also after indulgence in masturbation so that she had to give up this compulsive habit also. Thereupon she found herself in a more deplorable condition. She suffers also from perverse thoughts. She dreams of intercourse with women ("although such a thing never enters her head"), would like to witness a sexual act, although she could not stand such an excitement.

Analysis reveals irradicable inhibitions of a moral order, strong fixations on the sisters and, as a further determinant in the shaping of her sexual life, experiences pertaining to her parents' sleeping room, which she has secretly watched for years.

Caught masturbating at the age of 7, she was warned that her hand will turn black and slough off. She had a doll at the time with which she played mother-and-child games. She stood up the doll in a corner and threatened: "If you ever touch your wi-wi with your hand, I'll give you a sound thrashing!" Her mother, who had overheard this, painted the doll's hand black, as she found out afterwards. The following morning the child was terribly scared. God had turned her doll's hand black during the night! She abstained from masturbating for a time, but the compulsive habit was too strong upon her and she reverted to the practice. Thus her whole life was a continual struggle against masturbation; the pleasure of the act diminished; the orgasm weakened down to two or three slightly pleasurable twitchings of the sexual parts and this slight gratification finally changed into pain. Now she was able to remain physically chaste, but the compulsive thoughts flooded her consciousness, avenging themselves for the abandonment of the physical counterpart of the gratification.

During menstruation there was a marked accentuation of the erotic ideas; and a plethora of sexual dreams with strong pleasurable connotations.

An old, oft-recurring controversy remains undecided to this day. It is the question whether women are sexually roused

during menstruation more than during the interval between the menstrual periods.[4]

Rohleder corroborates the notion that there is a noticeable increase of sexual libido during menstruation:

"It is well known and part of popular belief that coitus *inter menstruationem* leads more easily to conception. But I am led to recommend inter-menstrual intercourse for partial anæsthesia or sexual frigidity, even though it is ordinarily avoided for reasons of cleanliness, because generally the libido is heightened during menstruation, even among women otherwise frigid. Kossmann, in his *Krankheiten und Ehe* (Diseases and Marriage), also points out that in certain cases the libido is present only during menstruation and that in such cases it is proper to recommend intercourse towards the end of the menstrual flow." (Loc. cit., p. 31.)

On the other hand so experienced an observer as Fuerbringer takes a decisive stand against this assumption. In his essay, *Zur Frage der Sexualperiodizitaet beim weiblichen Geschlechte* (Problem of Sexual Periodicity in Woman, Monatschr. f. Geburtshilfe u. Gyn., 1918, No. 1), he records the results of a modest statistical inquiry as follows:

"The inquiry covers 60 women, partly healthy, partly suffering from nervous or slight organic ailments, belonging chiefly to the higher social circles and includes a few 'kept women,' ranging in age from 26 to 56 years. Of this number 52, or 87 per cent—including, in a few instances, the testimony of the well-informed husband—definitely and positively deny any sexual excitation during the time of menstruation; indeed, a number of them specifically mention an aversion against marital relations during this particular time. This group includes both sensuous and frigid types of women. The other 8 cases show: increased libido during menstruation 2 times (one, a thirty-two-year-old healthy woman, the other a hysterio-neurotic). In one instance the increase of the libido set in shortly before, in the other, "perhaps several days before." Finally the other four cases acknowledge an increased desire for sexual intercourse setting in toward the end of the flow, shortly afterward, or a few days later.

"Although I have endeavored to avoid one-sided suggestion

through the questionnaire, I am not altogether certain whether suggestion did not enter one or another of the last 8 cases. At any rate, this statistical inquiry, modest as it is, shows—and this is the crux of the matter—that the notion that the healthy woman, *i.e.*, the woman free of any pronounced psychic or nervous disorder almost always experiences an increase of sexual desire during the menstrual flow does not correspond to the facts. As to sexual periodicity—where it exceptionally shows itself—other observations reveal that it remains uninfluenced. In this connection I want to point out with particular emphasis that none of the colleagues to whom I have addressed inquiries on the subject—gynecologists, sexologists and neurologists—has been impressed with the idea of a sexual periodicity, except in hysteria and certain psychoses. I may mention among those whose professional opinion has been obtained, Paul Runge, Martin, Nagel, A. Leppmann, Alter and Juliusburger. Finally, I call attention to Moll's important statement. He writes me that on examining a number of records with the best of good will he is unable to find that the libido is generally increased during menstruation. Here and there a woman has such an experience. But many others know nothing of the kind from their experience. Sexual anæsthesia remains the same during the term of menstruation as during the interim. It is possible that contradictory accounts obtained by the questionnaire method may be due partly to the influence of suggestive or leading questions. The women who distinguish themselves by their careful self-observation as trustworthy are precisely those who deny any increase in libido during menstruation."

This does not correspond with my professional experience. Woman's apparent frigidity during the menstrual flow is a result of neurotic repression. Many women feel disgust during this time; they cannot nor do they want to think of sexual matters. This is so because shortly before, during and immediately after the menstrual flow all the sexual excitations are strengthened. The instinctive cravings become more powerful, infantile, repressed wishes come to the surface, desires incompatible with consciousness awaken or threaten to awaken. Promptly they are driven back or transposed into their polar

opposites—dread, shame, disgust. The ordinary questionnaire is useless. The only reliable data are those which may be obtained through persistent analytic inquiry. I have the definite impression that all neurotic defence reactions are strengthened at the time of menstruation. I have also known of cases in which the libido awakened during inter-menstrual intercourse (which, incidentally, I never recommend). Such a flaring up of the libido is undoubtedly linked with secret sadistic thoughts or fantasies.

The next case is very instructive:

CASE 69. Mrs. G. N., 28 years of age; married at 19; was always anæsthetic during her marital relations. From the first, sharp pains during intercourse, often persisting for two or three days. Lately pains, of a convulsive character, set in towards the end of the sexual act and are so sharp that she cries out and they almost take her breath. Her husband was pleased, believing that she was at last responsive to the great pleasure of love and was very disappointed to find out that her outcries were due to pain.

The marriage was without love on her part. She married on the advice of her mother, merely to have a home. She has nothing against her husband, although she finds that he is too much engrossed in his business. The whole romance of marriage was gone. She yearned most devotedly for a child in order to have at last something to love again. With her family she experienced only disappointments; her mother has married a third time. After six years of barren marriage relations a famous physician suggested that she have intercourse during menstruation. He said it was a proven means for insuring conception. Though the thought of intercourse at such a time was distasteful and repulsive to her the longing for a child was stronger. She mentioned to her husband the physician's advice. During the very first intercourse while she had her menstrual flow she achieved intense orgasm,—for the first time during her married life. Though the promised conception did not take place they persisted for several months in sexual intercourse during her menstrual flow. But when she found out that her husband was untrue to her she began to feel only pain at intercourse during menstruation as well and therefore she finally renounced all marital relations.

This case shows very plainly that the "will to unpleasure" was overwhelmed by the "will to pleasure" during the heightened sexual craving incidental to menstruation. It discloses also the powerful force of mental determinants. For a time spinal cord triumphed over brain. The denial of the intellect capitulated before the overwhelming assent dictated by the instinctive craving. When the woman felt humiliated and depreciated by her husband's unfaithfulness the counter-affects were released; the "will to pleasure" was then repressed and the pains appeared, functioning as guardian of her counter-will.

IX

IMAGINARY LOVE

The deeper we penetrate into the nature of the neuroses the more clearly we learn to understand the strength of the play-acting with which most human beings hide their true nature from themselves and to appreciate how they force themselves to strike out in certain directions contrary to their inner promptings.[1] Heretofore we have hardly realized to what lengths human beings go into the art of self-deception. Nietzsche has pointed out that our memory fails us on anything that is incompatible with our pride. Pride is but the visible expression of one's feeling of personality. All life is a struggle for the preservation of selfhood. The neurotic's play-acting serves merely to support his sense of personality; it insures to his ego the position his illusion ascribes to it.

Frequently it happens that persons persuade themselves to keep out of a love affair which is in discord with the requirements of the ego. Indeed, there are persons who see in love a state of self-subjection and they nip it in the bud. They run away from love; they ridicule their feelings; or they avoid the beloved person's dangerous proximity, so as to protect themselves against falling in love. I have known such unfortunate human beings,—unfortunate because inwardly they are consumed by a longing for love fulfillment. They claim never to have loved. Deeper analysis always discloses that every case of this type is an instance of "flight from love."

It is much more difficult to get away from a love which has already a beginning. It is a testimony in favor of man's will power that this struggle of the intellect against the feeling ends in an apparent victory for the intellect. But upon the outbreak of a neurosis in consequence of this conflict, the apparent victory turns into a defeat. These play-actors upon

the stage of life frequently drive themselves to destruction with their alleged victories over love. I have described a few typical instances of these "love-blind" actors in my popular study, *The Nervous Heart.* In that essay I showed that many an imaginary heart trouble is but the symbolic expression of an unhappy love affair intolerable to one's consciousness.

More common that the denied, repressed love is the imaginary love. It plays a preponderating rôle in man's love life; it is the source of innumerable mistakes and bafflements; it imitates the expressions of genuine affection with all the consummate artistry of the soul's mimicry, only to end some day in the morning-after feeling of a terrible sobering up when the make-believe has to be given up, at last, in the face of the actual truths. This form of love is always inspired by the desire to affect some other person. Precisely this is its remarkable feature. It does not serve to satisfy one's own love needs; its motivating determinant is the inflicting of pain on somebody else; to escape defeat; or, perhaps, to achieve an easy victory.

Imaginary love is most frequent among persons who have been rejected by some one, or who smart under the faithlessness of their "ideal." They thus proclaim to the world that they are not troubled over the person in question; promptly, as if on order, they turn their love to another. The choice of the objective in this imaginary love often indicates a deprecation of the favored predecessor. An illustration: a man courts a cultured, refined widow, whose attitude is encouraging. She belongs to a fine family; she is wealthy, independent, beautiful and distinguished. An excellent prospect! The couple become engaged. But after a short time of happiness, the widow arrives at the conclusion that the spiritual differences between them would prove a serious handicap and would interfere with their mutual understanding and happiness in their married life; therefore she breaks off the engagement.

The ambitious wooer does not betray his inner feelings. The whole world thinks that he had planned to bring about the dissolution of their engagement, judging by his happy behavior. Presently it is rumored that he had formerly been in love with a poor girl, and that this love affair, now re-

kindled, is responsible for the breaking up of the engagement with the wealthy widow (false rumor). He falls in love with a servant girl and marries her against the advice of relatives and friends. He insists that he will take his life if he cannot call his own forever the new objective of his love. He knows now for the first time, he claims, the true meaning of love.

All this is but a piece of acting whereby he deceives himself as well as the world, but staged chiefly for the benefit of his former sweetheart. He intends to humiliate her by his choice of a wife: "What are you worth when an ordinary servant girl is good enough to replace you? Do not imagine that you have rendered me unhappy. I now enjoy real happiness,—thanks to your act of giving me up."

The fact that persons disillusioned in love may marry, or fall in love with, the first person that happens to attract their attention may be understood readily if we appreciate the power of obstinacy. One is never so ready to enter a new love affair as at the moment when an old one has to be given up. Genuine love gives one such a lofty feeling, it means a continual blaze and thrill of soul, the zest of living is so heightened, that life without love seems inconceivable. One ends by loving the feeling more than the objective of the feeling. In order to preserve the feeling, one needs a new objective, when the old objective has to be given up. This is the psychological moment when the inner need suggests a real new love,[2] if possible—an imaginary love, if necessary. Particularly on going through a bitter love disappointment one is prepared to risk the danger of a new disappointment, if need be, rather than renounce altogether the thrilling sensation of being in love. When we hear that after a disappointment some one has promptly fallen in love again and has found, this time, the "true" ideal, we may conclude with absolute certainty that the love is "imaginary." Genuine love is not replaceable,—at least not so fast. Love is a definite feeling-attitude with regard to a specific person, involving our whole personality; it is a delicate adjustment, a thorough fusion; it involves an unwillingness—amounting to an inability—to see "straight"; it means self-subjection; it implies an overestima-

tion of the love objective with such precise feeling-tones that a change of objective would amount to nothing less than a complete inner revolution. Nevertheless, imagination is resourceful enough to substitute a new objective for the old love, endow it with the qualities of the old love objective, ornament it with the latter's allurements and embellish it further with new charms, in order to enable one to hold on to love through an illusion.

More frequently we note love through obstinacy or contrariness—so-called spite love—in the relations of children to their parents. Children's craving for love is insatiable. Their jealousy of one another is equally strong. If a child thinks it is neglected in favor of another, the ground is prepared for an "imaginary love." Usually, though not always, the love objective chosen is of a character to worry the parents; for the love only serves the purpose of showing the parents that their child loves another and is able to get along without their love. Young men of good families fall in love with a prostitute, chambermaid, or a working girl, or with an elderly woman, and threaten to commit suicide if the parents oppose them. The inner motive is always the same: to hurt the parents. Young girls of distinguished families inform their parents that they are madly in love with a musician, a driver or waiter, or with a young student who is but at the threshold of an uncertain career. The opposition of the parents against the match only fans the seething soul into a serious conflagration. If the parents are wise enough promptly to acquiesce, the alleged love may subdue quickly, whereas otherwise the foolish girls are sobered up only by the facts of reality.

I have referred thus far only to the extreme forms. Of course, there are numerous transitional stages and phases of imaginary love. The new objective may be worthy of love; nevertheless the love may not be genuine; it may be "imaginary"—a spite love. The daughters of young and attractive widows readily play-act falling in love if they find that their mother is still keen to enjoy life and love. This is in harmony with the tendency of all children to hold on exclusively to their parents' love. They think it unseemly that elderly persons like their parents should still be interested

in the enjoyment of life and love. (The implication is that "at their age" the blood should have cooled down!) They cover adroitly their jealousy. They want to absorb their parents' whole capacity for love under the form of parental affection for themselves and are afraid of losing their parents through the latter's sensual propensities.

Very rarely such a "spite love" transforms itself into a genuine affection. Usually the heart fights an heroic struggle to maintain the illusion and preserve the appearance of love. The stronger the real truth presses to the surface, the more passionate become the expressions of the "love" state. Who wants to acknowledge himself the loser in a game, once it has been undertaken? Suddenly the whole majestic structure crumbles! The love edifice was made up of cardboard; everything about it was display and pretence. There is nothing left, not even so much as resentment against the beloved. For genuine hatred is but the counterpart of love. The former passion is now nothing but complete indifference; the play is over the moment the curtain falls. . . .

A simple illustration of such an "imaginary love" is the following case:

CASE 70. The patient, E. W., a woman, writes me as follows:

In my 16th year I became acquainted with a young man belonging to a good family and I fell in love with him. Though he was but 2 years older than myself he fulfilled my ideal. Our relations remained purely platonic. This young man was precisely what a young girl's heart paints her ideal to be. He was much petted in society and for this reason I was terribly jealous.

I reproached him, perhaps unjustly, and he was too proud to explain himself. Thus there was always a cloud between us and little by little we drifted apart. We both suffered, but neither wanted to yield. I was outwardly quick-tempered and impatient; of course this only hastened the breach. No one knew my troubled heart; yet for years this affair had caused me intense suffering.

In my bitterness I imagined I was in love with another man with whom I had become acquainted at a restaurant. This other man worked there as a waiter. I told my parents that I cannot

love anybody but this man (who, I may mention incidentally, had nothing to recommend him, except an engaging smile) and that I must marry him.

Father said that from the moment I did so I would cease to be his daughter. This opposition only fanned the love in my heart to an all-consuming flame. But this relationship, too, remained entirely on a platonic basis.

I was willing to give up everything for his sake—and get little in return for it. I was so blinded that I scrupulously avoided every opportunity of meeting anybody else and I looked for my happiness exclusively in our being together.

This struggle, for there was a serious chasm between my social standing and the man's position, continued for four years (during this time both served in the war). Meanwhile I attained my 24th year, and my father absolved himself of all responsibility. He gave me complete freedom of action. Then a remarkable thing happened. The whole affair lost all interest for me. I became practical, I thought over the matter; and when I saw my friend again all my love—for which I had fought four years—was gone. Nothing but indifference was left in its place.

Now I feel relieved, at last. My soul again breathes free. But confidence, or even love, is something I have learned to put out of my mind.

Imagine this girl marrying the waiter to spite her father! She would have probably been anæsthetic; the marriage would have soon met misery. We must not regard as love everything that a patient describes and praises under this term, when she speaks of herself. Every dyspareunia raises this question of the degree of attraction, past or present, between the married pair.

Sometimes it is necessary to prod into the innermost depths of a neurosis before we can distinguish between true and false love.

The following case is a most interesting illustration of self-deception:

CASE 71. Mrs. S. W. sends for me. I find her at her home in bed, in a half stupor. In the morning, after a sleepless night, she took two grams of adalin and two of medinal powder. The 30-year-old woman, whose pale cheeks, distorted by the use of

narcotics, still retain traces of her former beauty, takes these drugs partly because she dreads sleeplessness and partly on account of her dread of this dread. If the narcotic drugs give out she is seized by an indefinite dread. Afraid she is about to die she telephones frantically to all the physicians in the neighborhood. She proceeds to intoxicate herself in order "to forget."

She has gone through a three-year analysis which did her no good. Freud had recommended to her an assistant whom she saw almost daily for three years. She describes her trouble in analytic jargon. She is anal-erotic. Her misfortune was anal-eroticism. She cannot hold on to money. She is a spendthrift. The analyst had explained that this was but a sign of her anal-erotism. I must free her of anal-erotism. I must save her. She is still young and ambitious to live. She has not yet lived. She has a claim to life and beauty. She had never done any evil in her life. She has obeyed God; nevertheless, she has suffered much. If I cannot help her, I must give her a good dose of poison so that she may end it all! A quick and painless end!

Under the circumstances an analysis was out of question. I know these patients who take refuge in drugs when some unpalatable truth is about to break into their consciousness. They are continually running away from self. They dread every minute when they are to be alone without the intoxicating effect of a narcotic. There is something painful to drive away. They want to drown the voice of conscience. I could not understand how such a state could arise after three years of analysis. The analysis should train the subject in the recognition of truths about self; it should enable the patient to face squarely the bared soul, the picture of the Medusa, without flinching. Either the analysis failed or some occurrence after the analysis was striving for suppression.

In the first place I excluded all narcotics. Drug-intoxicated persons are unfit for analysis. How shall I analyze a patient who had been dragged for three years through the anal-erotic purgatory and who had been tortured with the incessant hunt for infantile trauma over a period of three years? In my essay, *The Final Results of Psychoanalytic Treatment* (reprinted in *Outline of Psychoanalysis,* edited by Dr. James S. Van Teslaar, 1924) I have protested against such prolonged treatment. An effective analysis should be relatively brief. A half year of daily visits is the longest period we should allow ourselves for therapeutic results. If no progress is discernible, one should have the

courage to say to the patient, after the first few weeks: "I cannot make progress in your case. Analysis, perhaps my analysis, does not seem to suit your case. Physician and patient must fit."

Therefore, in the case of this patient, I brush aside, at first, all her analytic explanations, her old dreams and the profound observations which she brings me day by day. I begin by stopping at once all narcotics and quiet the patient with appropriate words of explanation.

She tells me her life history. She spent her girlhood in a refined and prominent home. No outstanding particulars. Strong emotional fixation on the father, who passed away at an early age. Passionate affection for a strikingly beautiful sister. Quarrels continually with her mother, whom she blames for her misfortune and illness. Married at the age of 20 to a man with whom she was madly in love, chiefly because she pitied him. Has never been properly responsive during marital intercourse. Later, intimacy with a wealthy friend, who died in her arms of apoplexy. Severely neurotic since then. Anxiety attacks, sleeplessness, sanatorium treatments, psychoanalysis. Slight improvement during the analysis. Since then, relapse; at present her condition is markedly worse. Has taken narcotics for the past four years,—progressively increasing doses. Strong feeling of guilt, self-incriminating notions, reproaches; she has ruined her youth; she might have made her life happy; she has yielded to poor advice. Has masturbated formerly; since her marriage has given up the habit. Does not know what a woman should feel; has been equally unresponsive during her intimacy with the wealthy friend. Sexual intercourse she finds repulsive; all men are swine. Feels dirty and unclean. Inclined to bathe several times daily. Slight washing mania.

Tremendously excited. After several days she develops a hysterical psychosis, probably on account of the sudden withdrawal of the narcotics. At the institution she thinks she is in hell, or in purgatory. Everything around her is charmed. Analyzes all names and finds wonderful associations. The doctor's name is like that of her old friend; they also look alike. The name of the street reminds her of the street where she lived as a child. I am Mephisto. I must be surely sent by the devil to seduce her. Or am I, perchance, the devil himself? Hell is quite a comfortable place. Everybody is so kind to her. She does not deserve it.

After three weeks my prognosis sets in: the hallucinations abate; she becomes more orderly day by day; talks no longer nonsense; begins to read and to do a little fancy-work; insists that I visit her daily; finally leaves the institution calmed down.

Presently I discover her conflict: an actual conflict in the true sense of the word. She was always very ambitious. Always planned to be rich and marry well. Shortly after their separation her husband died. She reproached herself, believing he died perhaps because she wished him dead so as to be able to remarry, since they were married according to the Catholic ritual. A prominent member of the aristocracy was courting her at the time. At about the same time, an old friend, the very wealthy Mr. G., proposed that she join him on a journey to Italy. She consented, hoping he would marry her. No orgasm during sexual intercourse, although he was a strikingly handsome man. In the South he fell ill so that she had to nurse him. That was two years after they had begun their intimacy. They were then awaiting her husband's death. The husband died; they could have married, if G. had been well. Meanwhile she went home for a few weeks and there she gave herself to another old friend, a man who was wealthier than G. Only once! This friend, whom she had known since her early youth, loved her very dearly. She too perceived a slight orgasm in his embrace. When she returned to G., the man told her that he can hardly marry her. His end was approaching. He will die soon. But he wanted to leave her his entire fortune, if she would solemnly declare on her oath that she had been faithful to him throughout their period of intimacy.

"Can you solemnly swear to this?"

"Yes. I can."

"Then, swear on the life of your sister. I know that she is the dearest thing you have on earth."

She gave the false oath, ostensibly not to harass the sick man. Besides this he asked her to promise that she would transport his body from the South to Vienna, his birthplace, and erect a beautiful marble stone on his grave. She gave her promise.

Shortly afterwards he died; she inherited his great fortune; also a gorgeous villa with a great garden in the suburbs of Vienna.

She was next tortured by self-reproaches: she had obtained the man's wealth on a false oath; she had wished his death, so that

she would the sooner come into the possession of his fortune. She was bringing misfortune on everybody. Everybody whom she wished dead, died. This is how her husband passed away; this is how G. lost his life. Her sister will die next and she alone will be responsible for this misfortune. She did not take any steps to transfer the body to Vienna; nor has she made yet any provision for the tombstone. She has allowed her family to persuade her that it was too expensive during war time; that she ought to wait until normal conditions are re-established. But the inherited money burned her. She was throwing it out of the window, as it were, spending it particularly on doctors and sanitaria, on travels, on her mother and on her brother. She did not feel comfortable at the villa. In fact she felt nowhere at peace.

All these important facts she had not revealed to her first analyst; instead she fed him daily on dreams and reported various childhood fantasies.

Why had she failed to disclose these serious conflicts during a three years' course of treatment?

She was ashamed and did not think of it. She was not in love with the physician, like other analytic patients. She had always ridiculed the analyst when he spoke of a "transference love." On the contrary! At the end of the analysis she fell madly in love with a surgeon. Her condition grew worse only after this surgeon became engaged to a lady of high society. Then she began to rave and had to increase her customary dose of narcotics.

We observe that she had good reason to want to benumb her mind. She wanted to forget the whole unfortunate occurrence about the oath and the inheritance; she wanted to forget her breach of the sacred promise to that man. Above all, she wanted to forget, forget.

Now it was clear also why the earlier analysis did not succeed. She had loved the physician, but did not acknowledge this love to herself. She play-acted and posed so as to deceive herself as well as the physician. She placed greater weight on his good opinion of her than on her recovery. Her love for the surgeon was a spite-love, an auto-suggested game to punish the analyst for his alleged indifference towards her.

This, in fact, turned out to be the truth. But if this was her character, her whole life must have consisted of a series of

similar episodes: Her true love objectives hidden, while she imagined herself to be in love with men towards whom in reality she was indifferent.

She loved her mother devotedly, as shown by her daily outbreaks of hatred; but during her childhood she acted as if she did not love her mother and thought that she was in love with her father. Her attachment to her sister was her supreme passion. She worshipped and pampered this sister who in her eyes was the prettiest and most intelligent little girl in the world,—a wonder-child. Her feeling-attitude towards the sister, naturally, was bipolar, vacillating between hatred, jealousy, and death thoughts on the one hand and love, admiration as well as tender concern for the girl's good health on the other. When this sister became engaged to a wealthy baron she thought the match was not good enough. Her sister should have married at least a prince.

Of course she fell in love promptly with her future brother-in-law, whom she found to be a charming, elegant, distinguished and sympathetic gentleman. He roused her sensuality to an extraordinary degree. She had been masturbating assiduously since her youth and now she had an additional incentive for indulging in the habit inasmuch as she was much roused by the pettings of the engaged couple. (Her homosexual feelings for her sister were transferred to the brother-in-law, a mechanism which I have described elsewhere at length. *Vid., Autocrotism and Homosexuality.*)

But when her attachment to the brother-in-law and her death wishes against him and the sister threatened to invade her consciousness she felt that she, too, should have a love affair. The time had come when she was ripe for love. She fell in love, first with a strikingly handsome foreigner to whom she wrote tender letters and whom she pursued until the man's wife, meeting her on the street, attacked her with an umbrella and called her a whore. This episode played a great rôle in her hysterical delirium and often recurred in her dreams. At bottom she was a most delicate being, tenderly yearning for love and purity. She composed fine lyrical poems and was able to act and sing with considerable talent. The foreigner was merely a substitute for the brother-in-law. The public scandal, and the epithet "whore," seemed engraved on her brow as the brand of Cain. The humiliation she experienced belongs to the episodes which determined the subsequent course of her life,—as if she was

saying to herself: "What can you do to save your honor? You have sunk to the depths! You will yet turn into a harlot."

Shortly thereafter she fell in love with the man who became her husband, *i.e.*, she needed this love to rehabilitate herself in the eyes of the world; to wash herself clean; to escape whoredom; to get away from the bonds of her affection for the brother-in-law and for her sister; to show to her sister and mother that she can love "a stranger." For as a matter of fact her heart centers exclusively on her family and on the past. Thus she conjured for herself a great love; she staged a "holy compassion."

About money matters she could not bring herself to talk with her husband. During her three-year analysis she was told that this was an anxiety-inhibition due to her anal-erotism. Now we know better. Money means love. She could not talk about love with her husband because she did not love him. She gave him all the money he wanted,—as much as she had.

During the bridal night she was entirely unresponsive; and she remained thus throughout their marital life. Only once she perceived orgasm. She was taking a bath. Her husband came into the bathroom, compelled her to leave the tub and straddle him with averted face in such a manner that he carried out intercourse *more bestiarum*, while at the same time he roused her by tickling the clitoris in front.

She thinks often of this episode; her mind reverts to it during her masturbation fantasies. It corresponds to an infantile fantasy. This fantasy involving the use of an enema tip was deeply buried in her memory. During the three-year analysis she had not disclosed it to her analyst. I take this opportunity of remarking that all neurotics divulge but very reluctantly these secrets, which Freud has properly called "primal fantasies." Recovery without disclosing the primal fantasy is hardly possible. The very act of disclosing the fantasy, of whose childish character one is ashamed, has an annulling influence on the fantasy. Her fantasy was: I am having a double irrigation: a man does it to me behind, a woman in front.

This fantasy was touched upon by the husband when he carried out coitus in the manner mentioned above during the unforgettable bath episode. It was the fulfillment of an infantile wish. In spite of all her inhibitions the orgasm had to appear.

After the orgasm she shied from her husband; she called him a "pig" and threatened to leave him if he should ever again

"insult" her womanly dignity in such a manner. She regarded the orgasm in the unloved husband's embrace as a defeat. (Although at the time she believed in her great love for him.)

The woman submits only to her lover. In the arms of the unloved man she does not want to find herself responsive. This woman also admits that during sexual intercourse she turned her mind away from the act and deliberately tried to remain unresponsive by thinking of stories, concerts, kitchen recipes or repeating numbers. During the bath scene she was taken unawares and found herself unable to take her mind off the sexual act successfully so as to control her feelings.

Such imaginary loves usually have a bad ending. The man began to seek his pleasures outside the home and soon brought home a serious infection. She divorced him. We know her subsequent history.

There remains outstanding the fact that she responded once during extra-marital intercourse.

The man in whose sexual embrace she perceived undisturbed orgasm was an old playmate and friend of her brother. In a certain sense he belonged to her family circle to which she was so indissolubly bound. Her whole infantile longings centered on him; on the other side she felt a genuine affection for him. Perhaps he was the only man whom she had truly loved. Secretly she had hoped that after their adventurous night of love he would not abandon her. A strong feeling of inferiority, the belief that she cannot hold a man, took possession of her. This practically drove her into the arms of her ailing lover.

Her lover's death plunged her into the depths of despair. She displayed so morbid a depression, corresponding to her bipolar attitude, that it was feared that her mind might give way and she would have to be taken to a sanitarium. During those days she solemnly resolved never to be responsive again.

As punishment for breaking her oath she resolved thenceforth to sacrifice on God's altar her capacity for sexual feeling. She swore never to masturbate again and never to permit herself to be responsive in a man's arms. She wanted to devote her life to G.'s memory. She lived up to this oath. The abandonment of masturbation was responsible for a progressive "abstinence neurosis."

Two years later she became acquainted at a sanitarium with a young physician who fell madly in love with her and wanted to marry her. She preferred to be his sweetheart, as she was

afraid to enter into a second marriage. He was a prominent man. He dedicated beautiful poems to her and worshipped her as a divine creature. She never experienced orgasm. She needed this love to buoy her humbled sense of personality, but she did not love the man. She only played with him as one plays with a doll. She gave herself to him "out of pity," to quiet him; also because he was about to go to the war front and she was afraid he might not return. In such a case she would always reproach herself for not having yielded to him.

In the course of my treatment, which lasted two months, I cured her of the drug-taking habit and I tried to interest her in work. She wasted her time mostly in day-dreaming. She felt sad on account of her waning beauty. She sat amidst the ruins of her kingdom bewailing her fate because life had cheated her out of her share of happiness. But it was plain that she deliberately made herself unattractive, so as not to attract anybody,—to punish herself for breaking the old oath, to expiate for the surreptitiously obtained wealth which was burning her hands.

Analysis helps but little in such cases unless there is aroused a proper interest in work. Considerable improvement is attained after an open confession. (Although she is a pious Catholic woman thus far she had not confessed the above-mentioned "sins.") After confession she felt considerable relief. The blessing of work came next: she became the librarian of a society for popular culture and the work brought her much satisfaction. It seemed she was on the road to complete recovery.

Then a remarkable occurrence entered into the situation. She had always denied any sentiment for me. There was no such thing as emotional transference in her case! Towards the first analyst, too, she had been completely cool and indifferent. This was her blindness, her analytic scotoma or blind spot. I pointed out to her a number of small indications showing that she was trying to lean on me. This she denied. At the same time she continually tried to break down my professional reserve. She suggested walks and in other ways, including various little attentions, she endeavored to warm me up to her. The treatment was nearly finished. I was seeing her but once or twice a month.

One day she met me on an excursion. I was accompanied by a woman whom she had once seen at my office, a former patient who had since become one of my collaborators. On the following day I received a very acrid letter in which she reproached me

severely, claiming that I had promised her also to join her on an excursion (which was not true at all!); hinting that I could have made a better choice; and, finally, admonishing me that I ought to have some consideration for her state of feelings. In short, her alleged indifference collapsed. Her unjustified jealousy led me to break all relations with her. But she did not give up. One day she appeared at my office "bewitchingly beautiful." I saw plainly that she had formerly taken pains to look unattractive; that she could look very attractive, if she wanted to. She offered me her services as secretary and was excessively kind. She wanted to get hold of me at any cost.

Her pride did not tolerate the idea that a man should remain indifferent towards her. She had not forgiven her first analyst for this indifference. This time, too, she felt the analyst's aloofness to imply a deprecation of her personality. All her life was one continuous struggle against humiliation. She wanted to domineer, at any costs: over her family, over her sister, over all the servants, over the nurses, over men and children alike.

She had but one idol: her own self. She was in love with her beauty, her intelligence, her voice! She craved continual corroboration of her charms.

Various unpleasant incidents occurred in rapid succession. The young physician with whom she maintained an intimacy wanted to leave her. At the same time her sister came to Vienna. The sister's marriage was likewise an unhappy one and she, too, separated from her husband. Our patient wanted the sister to live with her. When her sister refused her neurosis broke out anew. This was a defeat she was unable to withstand. She again sought refuge and surcease in the secret pleasures of her world of fantasy with the aid of drugs, ostensibly on account of her sleeplessness.

She abandoned her work. After enjoying a year of complete good health she again became bedridden; called for her sister; turned to narcotics; tortured her mother. I had insisted that she must keep herself usefully busy and that she must stay away from her family circle. This she did not want to do. Without work and without keeping away from her mother a lasting recovery was not possible.

Let us review the whole clinical history. What a plethora of violences against self, what a burdensome weight on this poor woman's conscience—originally so highly moral. Her

marriage, based on an imaginary falsehood, against her mother's will, a gesture of vengeance and defiance, an attempt to break away from home, to show her sister that she, too, can get a man, an attempt to build a dam in the form of a respectable marriage against her raging inner cravings. But her marriage lie avenged itself. She was anæsthetic and remained so throughout her marital experience. The marriage discords were bound to lead to shipwreck.

Then, contrary to her heart's desire, since her heart belonged to her girlhood boy friend, in whose embrace alone she proved responsive, she entered into an intimacy with another man and, yielding to her greed, she further burdened her conscience with a false oath. This was too much for her conscience. She fled into neurosis. During the analysis she managed to keep the analyst in the dark, to withhold from him her terrible experiences and at the same time she denied her emotional transference. She tried the same game with me. She imagined she was in love with a surgeon when in truth she had no attachment for him. Thus she could make herself unhappy over him without really loving him.

But her body spoke the truth. She had been responsive but twice in her life. Once on the occasion when her infantile fantasy contributed to her libido excitation and once again in the embrace of her girlhood boy friend. Her alleged ordinary anæsthesia obviously was an inner denial, a gesture of revolt against the unloved men because she did not want to be humbled by them. Above everything else she fought for the preservation of her feeling of personal integrity. She did not want to be defeated in the struggle with the male; she could not afford to love because real love would have rendered her dependent on the man. She was aware of her sensuous nature and she knew that, once aroused, she would easily become a slave to passion. She needed a love which was not genuine; a love which was but a game conjured up by her imaginative powers.

In this connection I may add a few words about the peculiar rôle played by the irrigator in the fantasy and in the life of human beings. In fact there are persons who love their irrigator and cannot live without it. Dr. Sigg has described in

the *Zeitschrift f. Psychoanalyse* a case of irrigator fetishism. I have known many women who used the irrigator as an aid in their masturbation practice.

Women have repeatedly told me that they have experienced their highest sexual excitation in connection with an enema administered by the midwife.

These observations disclose the strength of infantile fixations. The irrigator plays a great rôle in the life of the child. Unfortunately enemas are used to excess on children. Besides this, children are subject to anal irritation on account of worms. The result often is that the anus is artificially stimulated into becoming an erogenous zone. The dependence of many men on daily enemata, their inability to have a bowel movement without an enema, is a form of cryptic masturbation, as I have pointed out at length in my work, *Autoerotism and Homosexuality.*

The irrigator often recurs, particularly in day-dream fantasies, supplying the anæsthetic woman that bit of reality which she needs to link to the lost pleasures of childhood and which thus helps her keep ajar the gates to the paradise of her childhood.

NOTES—VOLUME ONE

CHAPTER I

[1] *Das Pathologische bei Goethe.* Verlag, Ambrosius Barth, Leipzig.

[2] The correspondence, recently published, between Goethe and Christine Vulpius shows that both were aware of their polygamic inclinations and that they spoke to each other frankly about it. In nearly every letter the question is asked whether the partner has "made eyes" at any one (Äugelchen gemacht habe!").

[3] Many critics of my book, *Onanie und Homosexualität,* point to the stirring experimental observations of Steinach, who was able to bring about psychic changes experimentally through governing the output of the endocrinic secretion of the genital glands. But how does this disprove the operation of psychic factors? It only brings into evidence the rôle of somatic influences but does not mitigate against the reality of psychic stimuli. As the well-known experiments of Pavlow have shown, psychic factors also influence glandular secretion, acting as stimuli. My professional experience has convinced me that the function of the genital glands may also be influenced by psychic means. Probably all glands react to psychic influences, in the first place. Noorden ascribes the diabetes following worry to the hypersecretion of the suprarenal glands induced through psychic influences. I have seen anxiety neurotics with goitre in whom the glandular enlargement subsided a few centimeters in a few days as the result of quieting talk, or hypnosis. One who wants to feel himself a woman certainly influences the activity of his glands in the desired direction. Otherwise how could we explain the fact that after a successful mental treatment the homosexual actually acquires male characteristics? That his facial hair begins to grow, while the fat on his haunches disappears? Undoubtedly both factors, the physical and the psychic, play a great rôle.

[4] Ola Hansen was the first to describe this male type in his volume of stories entitled *Sensitiva Amorosa.* Paul Bourget did likewise afterwards in his *Mensonges.* Spielhagen's *Problematische Naturen* also belong to the type of unfortunates who have lost the capacity for steady love. The Faust type is also related to sexuality. Faust is the eternally-unsatisfied, perennial seeker. For that reason Gretchen fails to hold him. In the second part of the tragedy, Faust turns to the "mother," in order to win Helena, the prettiest woman. A classical exposition of the fact that the mother holds the key leading to the ideal. . . .

[5] How clearly Multatuli expresses this deification in his *Minnebriefen.* In a letter to the immortal beloved "fancy" he declares:

"I,—teach you something? O, fool that I was, to think that thou wert present when Jahweh laid the foundations of the world. Fool,—to think that thou knewest how the span of the earth hath been measured with a tape, and how the melody sounded of the song which the stars sang for joy on the day after they were made! I thought thou hadst power over the night and that thou hadst fixed the morning star in its place!

"Are you, then, not the one giving strength to the horse and dividing the Behemoth with your finger? Do you really not know how the rays of light divide, and can you not name the number of the heavenly bodies which circle in the *Orkan?* Do you not fold the lightning, like so many files, and

do you not hold dominion over the storms which crawl to your feet to bow meekly, saying: here are we?"

CHAPTER II

[1] Fascination is usually the flaring up of infantile feeling-attitudes, the satisfaction of some infantile wish: "This girl's picture calls to me as a voice of long ago!" The scene where the Flying Dutchman arrives among the spinning maids and chaste Senta falls in love with him at first sight is a very effective piece of stage representation. The fact that this love preparedness on Senta's part is supported by her previously expressed hope that she be the one to release the Flying Dutchman from the curse of eternal wandering forms one of the strongest psychologic qualities of the play,—due perhaps to Richard Wagner's unconscious artistic genius. Of course it would be too narrow to conceive Senta's state of mind as merely one of fascination in view of the fact that from the very outset she is bent on freeing the accursed man; but the flaring up of the flames of love is so characteristic that the respective scene may be pointed out as a typical illustration.

[2] *Jahrb. f. Psychoanalyse,* vol. I.

[3] *Cf.* Chapter, *Why They Travel,* in my book, *Depths of the Soul.* Kegan Paul, London.

[4] *Psychoanalytische Bemerkungen ueber einen autobiographisch-beschriebenen Fall von Paranoia.* Sammlung kleiner Schriften zur Neurosenlehre. Dritte Folge. F. Deuticke, Leipzig u. Wien, 1913.

[5] A young man consulted me after having spent a night in a homosexual orgy to find out whether he ought to give up his engagement to a very charming young woman; this was the first time he had been active as a homosexual and he would surely not have dared to become engaged had he been aware of his homosexual tendencies. He met his partner for the first time in his life only yesterday afternoon in a better-class coffee-house; he felt the stranger's eyes resting on him and when the stranger arose to leave he felt he had to go along—without having received a sign. In front of the coffee-house the man engaged him in conversation; they went together to the theatre, then to supper and afterwards to the man's apartment,—against his will. (F. W.)

[6] *Cf. Fetishism, The Clinical Psycho-Pathology of Partial Love Attractions,* in The Disorders of the Instincts and the Emotions Series.

[7] There are certain prostitutes who carefully depilate their body so as to appear entirely hairless. Shaving does not answer their requirement because the hair stubs over their skin gives a sense of roughness to the touching finger. It is certainly far from a small sacrifice to man's love whims for these women to remove all their rich growth of pudendal hair by epilation or electrolysis. (F. W.)

[8] *Cf.* Chapter entitled *Masks of Homosexuality,* in *Autoerotism and Homosexual Neurosis,* Disorders of the Instincts and the Emotions Series.

[9] Kissing the eyes is one of the most common forms of endearment among the Lesbians, while cunnilingus is not, as commonly assumed, the chief aim of sexual union among them. Lesbian love is rather a love "en artiste"; the homosexual contacts which take place between the women are based on esthetic feeling and on the reciprocal appreciation of some appealing physical quality. (F. W.)

[10] The artificial noses worn during Fool's Festival, which during the Middle Ages was nothing less than the occasion for a grand orgy sanctioned by State and Church, with their faint imitation in our masks and masquerade costumes, undoubtedly have a sexual symbolic sense. The exhibition of such noses took the place of the phallic worship and its symbolisms in the Dionysian feasts and the Saturnalia.

[11] Many men assume the cunnilingus position which brings them in the neighborhood of the urethral opening without the least intention of carrying out cunnilingus proper. (F. W.)

[12] Kissing behind the ear and sucking the "rosy" ear lobe are favorite forms of love-making not only in heterosexual contacts; among the homosexuals of both sexes, too, these forms of endearment are highly prized. (F. W.)

[13] The mouth plays a rôle not only in the love play but during the initial phases of love-making as well. Many men associate the thought of the *penis captivus in os* with the fantasy of the penis held similarly captive by the constrictor cunni; how widespread this association is can hardly be estimated. Undoubtedly many men seek a woman possessing the ability to contract the constrictor cunni and are eventually satisfied by the substitution of the lip muscles. (F. W.)

[14] Men with a masochistic inclination are particularly sensitive to the condition of other persons' teeth; the teeth suggest to them the sensation which contact with their skin would induce and the thought of a bite by the "pearly rows of teeth" rouses at first glance a sense of forepleasure. (F. W.)

[15] *Cf.* Chapter entitled *Prostitution and Music,* in *Erotodaimon, Beiträge zur sexuellen Problem,* by Dr. J. B. Schneider. Verlag Dr. Schoenheil, Berlin-Leipzig-Wien, 1913.

[16] That male singers with feminine voice are highly prized upon the love market coincides with the fact that among females the alto-voiced singers are more sought in love than the soprano artists; in other words men prefer the women with the masculine voice timbre. This is due to the homosexual component which is never wholly absent from any heterosexual liaison. The love-craving woman seeks in the tenor not the sexual athlete but the skilful artist in the high school of *ars amandi,* while the oversophisticated male on whom ordinary love attractions have begun to pall hopes to experience novel and extraordinary thrills in the embrace of a woman who is out of the ordinary inasmuch as she possesses a type of voice uncommon among women. (F. W.)

[17] *Die konträre Sexualempfindung,* 2 Aufl., Fischers med. Buchhandlung, Berlin, 1899.

[18] *Cf.* Autoerotism and the Homosexual Neurosis, *loc. cit.*

[19] Freud, *Analyse der Phobie eines 5-jährigen Knaben. Jahrb. f. Psychoanalyse,* vol. I, F. Deuticke, Wien, 1909.

[20] Bruno Frank, in an interesting story entitled, *The Shadow,* describes a man who falls in love with a motion picture actress whom he knows only through the screen pictures. The intense popular affection for many screen favorites is well known; and the Greek myth that the great Zeus appeared to his earthly beloved in the form of a cloud is a symbolization of the same psychic tendency as is expressed in the "shadow love" which is so widespread in the Southern lands and likewise in the shadow plays so extraordinarily popular among the oriental races.

CHAPTER III

[1] Marriage relations are all too often Janus-faced; outwardly the wife endeavors to heighten her husband's merits, chiefly in order to rouse the envy of her women friends and to bask in the reflected light of his glory; at the same time inwardly she is engaged in a continuous and systematic fight against her husband, endeavors to suppress him and to wrest from his hands dominion over the household. Servant girls could relate much about the humiliating position to which the husband is relegated in many a household which to outsiders appears to be a paradigm of marital harmony. Strindberg compares the housewife to a vampire. (Dr. F. W.)

[2] *Cf.* Chapter, *Tender Parents,* in *Depths of the Soul,* Dodd, Mead & Co.

[3] It is not otherwise with the youngest children of a large family. Formerly the predisposition to neurosis of the youngest children was thought to be due to the fact that they are coming from an exhausted father or an over-fatigued mother; and the frequent educational blunders in the training of such belated Benjamins was also considered the natural consequence of their coming late into the world. Nevertheless, here too, the petting and tenderness with which the belated children are showered both by their parents and by the older children of the family plays a great rôle. The love which the elder sister bestows upon the young baby of the family is richly reciprocated but in the child's own eccentric manner: woe to the sister if she ever dares oppose the baby's least wish! (F. W.)

[4] In Zola's *Pot-Bouille* (Piping Hot) we find a very impressive description of a man of this type. Hauptmann's *Griseldis* deals with a similar theme. The Count is capable of loving only servant girls; in the intimacy of prominent women he finds himself impotent. But his jealousy of his own unborn child betrays his infantile feeling-attitude. In that child he sees a rival, because he himself had once been his father's rival. The novelist thus traces the "downward trend" in love to the infantile constellation. The dairy maid is the type of woman farthest removed from the mother ideal. The development of homosexuality proceeds along the same line.

[5] Sometimes the man who descends from his social level when he decides on a marriage choice does so not to defy society at large but to hurt some particular person's feelings. Thus a certain famous University professor, an elderly man whose wife had eloped with a lover, sent the daughter of his servant for a year to a boarding school and then married her. He wanted to show his runaway wife that her place could easily be filled by a person of low rank. (Dr. F. W.)

[6] Freud, *Beiträge zur Psychologie des Liebeslebens. Ueber einen besonderen Typus in der Objektwahl beim Manne.* Jahrb. f. psychoanalytische Forschungen. II Band, 1910, F. Deuticke, Leipz. u. Wien.

[7] A well-known Viennese actress actually brought matters to such a pass that her lover left his wife to live with her; he fell in the war; thereupon the actress communicated with the widow and the two women jointly mourned his loss.

[8] In her *Memoirs of a Socialist Woman,* Lilly Braun relates the story of a woman's love for an impotent man following the wreckage of a great passion.

[9] Unconscious, repressed paraphilias, too, may generate the remarkable picture of "love incapacity."

[10] *Vid.* also Oscar Wilde's *A Florentine Tragedy.* The husband, a merchant, kills the lover, a prince, in a fight. The woman, full of admiration for him, falls on the man's neck: "I did not know that you are such a strong man. . . ."

CHAPTER IV

[1] Catulle Mendès, in his masterly novel, *Sa Première Maîtresse,* relates how a young boy, seduced by a woman, learns about fellatio for the first time. In spite of all resolutions and severe struggle he is never able thereafter to free himself of the craving for this form of indulgence. He becomes this woman's sexual slave. He commits a crime for her sake, endeavors to free himself, marries another woman, only to return on the first opportunity to his former mistress,—again weak, broken, resistless.

The first experience becomes dangerous if it involves the parents, if the blood-red glow of incest lights up the heaven of love. How nobly Turgenief traces in his delicate novel, *First Love,* the tragic conflict of a

son who one day discovers that the beautiful girl whom he worships is intimate with his father; that she has played with other men; that her father actually beats this seemingly proud and unapproachable beauty; strikes her with a horsewhip and she does not so much as protect herself.

More gruesome is the account given by Geijerstam in his sombre novel, *Mils Tuffeson and his Mother*, of the sexual relations between a mother and her son. The novelist rightly emphasizes that the son who has once "known his mother, thereafter will never be able to love another woman." In order to put an end to the village gossip a young and fresh creature is brought into the household as a wife. She is subjected to a severe martyrdom. Finally the monstrous pair kill her.

[2] A marriage engagement is enough to act as a severe trauma upon a weak brain and may release a psychosis. Recently a colleague has referred to me a case which may serve as an illustration. A girl, 28 years of age; comes from a healthy family; is somewhat retarded mentally, taciturn, shy, easily depressed, but otherwise of excellent behavior, obedient, willing, tender; belongs to a plain Jewish family and a marriage broker is interested to find a suitable "party" for her. The matchmaker's first attempt, when the girl was 21, led to a manic outbreak even before the actual engagement to the suitor he had found for the girl. Whenever the question of "marriage" is reopened the girl's behavior undergoes a sudden change: she becomes agitated, sleepless and shows manic logorrhea (flow of senseless words). Complete quiet for four years. Another engagement and again an outbreak of manic depression. At 28 years of age, again an attempt at matchmaking which led to an engagement. Eight days after the engagement the girl is again in a state of manic excitation and sleepless, the excitational states alternating with periods of deep depression. I advise the mother that the engagement be cancelled. Her condition probably would have become much aggravated during the bridal night; the bridal experience might have led to the outbreak of a "nuptial psychosis." Only a marriage through love could have possibly cancelled or successfully overcome the inner resistances which I had no opportunity of ferreting out in this case.

[3] On this subject the following references may be cited: Dost, *Zwei Faelle von nuptialem Irresein*, Zeitschr. f. Psych., 1902, Bd. 59. Obersteiner, *Ueber Psychosen im unmittelbaren Anschluss an die Verheiratung (Nuptiales Irresein)*, Festschr., Zeitschr. f. Psych., 1907, Bd. 22. *Ibid.*, *Zwei Faelle von Irresein im unmittelbaren Anschluss an die Verheiratung*, Zeitschr. f. Psych., Bd. 59. Mendel, *Geisteskrankheiten und Ehe*, in: *Krankheit und Ehe*, Lehmann, Muenchen, 1916. The condition is mentioned also by Kraepelin, Esquirol, Schuele, Skae, who calls it "post-connubial insanity," and Ziehen.

CHAPTER V

[1] Rohleder (Archiv. f. Frauenkunde, No. 2, 1914) draws a sharp distinction between anæsthesia, frigidity and dyspareunia. Anæsthesia is the absence of sexual desire; frigidity is weakened or diminished sexual desire; dyspareunia is the absence of pleasurable sensations while sexual desire proper is still preserved. This division is arbitrary: sexual desire is never completely absent. Rohleder's anæsthesia sexualis is a deceptive symptom which does not stand the test of an experienced psychoanalyst's insight and is traceable to the patient's faulty account of herself. Frigidity, too, is but a result of repression. If we take into consideration the hidden forces of which the women themselves are unaware, we arrive at different conclusions. For these reasons the three terms are practically synonymous and I use them interchangeably, as does also Otto Adler, the most expert authority in this field.

[2] *Die mangelhafte Geschlechtsempfindung des Weibes.* Berlin. Fischers Verlag, 1911.

[3] *Dreissig Jahre Praxis.* Wilhelm Braumueller, Wien.

[4] *Berichte und Erfahrungen aus dem Gebiete der Gynaekologie und Geburtshilfe.* Quot. after Otto Adler.

[5] Kisch (*loc. cit.*) has an erroneous conception of these relationships. He states: "Occasionally perverse sexual feelings are associated also with dyspareunia. Such women, to whom sexual intercourse with men furnishes no satisfaction, masturbate, indulge in *amor lesbicus,* enter into passionate platonic friendships with other women, etc."

He fails to observe that these so-called perversions are responsible for the dyspareunia.

[6] O. Adler, *Die mangelhafte Geschlechtsempfindung des Weibes,* 1911. Case 15. Personal observation.

[7] Nietzsche, very properly, states: When a woman shows propensities for higher learning there is usually something the matter with her sexuality. Even sterility predisposes to a certain masculinity in matters of taste.

[8] That modern society could learn much about the *ars amandi* from the ancients and particularly from the Indians, is shown by the works on the lost art of love. Thus Kalyanamalla: *Anagaranga,* a sixteenth century Sanskrit textbook on love, contains the following statement: "Following are the twelve periods when woman particularly craves sexual intercourse and when she is most easily gratified: 1. When she is tired from walking or physical labor. 2. After a prolonged abstinence from marital relations. 3. One month after childbirth. 4. During the early months of pregnancy. 5. When she is sad, listless and sleepy. 6. After going through a fever. 7. When she is in a joyful mood and bashful. 8. When extraordinarily excited and happy. 9. Immediately preceding and following menstruation. 10. The young girls after their first experience. 11. During the whole Spring season. 12. During stormy weather: when there is thunder and lightning and it rains: then it is easy for the man to prevail upon the woman to yield to him."

Similar observations on the influence of the weather upon the sexuality of woman have been made also by Virgil, among the ancients, and, in modern times, by Casanova.

[9] Rohleder, too, ascribes the precipitate seminal discharge and lack of orgasm to failure of proper muscular contraction. The case recorded above and other clinical observations at my disposal do not corroborate this explanation. On the contrary! When the seminal fluid is discharged too soon it is drawn off by the cramp-like contractions of the vaginal muscles, whereas in contact with frigid women the seminal discharge proceeds slowly. I know of several instances where women were impregnated though they remained frigid during the sexual act; on the other hand, the highest orgasm in the embrace of a lover, or of their husband, on a previous occasion, failed to render them pregnant.

[10] Maternal love often changes into visible hatred; it may be diminished or it may be absent altogether. H. Oppenheim has described several cases of "mysopædia" in the Zeitschr. f. Neurol. u. Psych., 1919. In this connection Oppenheim admits that Freudian mechanisms play a rôle in the transposition of the maternal feelings. I have repeatedly observed death wishes by parents against their children as determinants of a neurosis or melancholia. An excessive sexual attraction, too, may bring about a conversion of the love effect into hatred as a defence and protective measure.

[11] Richard Schmidt, *Liebe und Ehe im alten und modernen Indien.* H. Barsdorf, Berlin, 1904 (p. 279): "Vrnda mentions as cause of impotence, in the first place, depression due to unfavorable circumstances (fear, lack of confidence, etc.)."

[12] *Cf.* Stekel, *Causes of Nervousness.*

[13] In my collection of essays, *The Beloved Ego* (Dodd, Mead & Co.), I have incorporated the following aphorism: "Anxiety neurotics are like locomotives lacking sufficient steam to work the brakes. They go off under half-steam."

CHAPTER VI

[1] As in the case of all autobiographies and letters which I publish, there has been nothing altered in the style, expression and orthography of this confession. Only the passages too blunt for publication have been omitted. The Latin expressions Anna has learned through her contact with a young physician.

[2] A Viennese expression: *"Wi-wi machen,"* to urinate.

[3] About this affair in the summer-house I recall also the following details: I proposed to release myself with kisses. One of the boys said: "We agree; but you must kiss Arthur on his wi-wi." My whole being rebelled at that: "Mother says always: don't ever touch yourself there,—how can one kiss the part? No, I won't do it!" Fortunately I extricated myself from the situation by a kiss on the mouth (Patient's note).

[4] A clear illustration of cardiac neurosis on an erotogenetic basis, as described in my essay, *The Nervous Heart.*

[5] *Monographien ueber die Zeugung beim Menschen,* vol. IV. *Die Libidinösen Funktionsstörungen der Zeugung beim Weibe.* Leipzig, 1914. Verlag Georg Thieme.

"Woman to-day is variable—when and how are matters I need not go into more closely for the present—she is still polyandrously inclined, precisely as man is polygenous; more correctly expressed, both are to-day still variously inclined to agamy. Of course our moral standards prevent this matter from presenting itself in its true light; for not only is a respectable woman supposed to know nothing of sexual life previous to her marriage, but church and law alike insist on monogamy as the standard of marriage *usque ad mortem.* Nothing is farther from me than to cast doubt on the significance or holiness of marriage or to undervalue the chastity of marriage. On the contrary it remains to this day the noblest and loftiest ideal of sexual relations. But whether the woman, or the girl, is polyandrously rather than monogamously inclined is a question not entered into previous to marriage. The sexual predisposition is precisely the feature that is neglected at the marriage altar. If only the material considerations involved are met, if one or both sides of the marriage contract should find the arrangement profitable, it is enough! After the ceremony many marriages end in shipwreck on account of unfaithfulness and breach of marital ties; either side or both sides may find the marriage a burdensome yoke; or, although married, each partner goes his or her way in sexual matters,—but what does this matter to the others? Society demands that the pair pass as living together, not that they love one another!

"To this day we see many human beings, both men and women, still agamously inclined; therefore the sexual predisposition as well as the general state of health of both candidates to a marriage could and should be looked after to a certain extent by the parents of the girl and more particularly by the boy's parents. This state of agamy also passes for sexual frigidity leading, in the case of many women, to the diagnosis of anæsthesia sexualis. If it were possible to take such a woman away from her husband so that she may marry a man of her choice and contract a marriage based on affinity, the diagnosis anæsthesia sexualis would often be changed into *æsthesia sexualis normalis, i. e.,* the former condition would disappear in favor of a normal libido and normal sexual enjoyment."

[6] "A number of years ago I had under my observation a typical case of

this type. A woman of thirty, formerly married to a man whom she loved very devotedly and whom for this reason she always permitted intercourse although she always suffered from severe pains *apud copulationem*, failed to perceive orgasm a single time during the nine years of their married life. She was considered frigid. She was slender and small of stature, while her husband was a corpulent, stout man. Several years after her husband's death she married a man of small stature and slender, who matched her physically much better. This time she had no pains during coitus. On the contrary, she experienced at last orgasm during the sexual embrace. The dyspareunia, brought about in this case during the first marriage solely by the physical mal-adaptation of the genitalia (the pains preventing the onset of the orgasm) disappeared, the woman proving to be thoroughly monandric. Pre-marital advice should prove useful in these and similar cases." Rohleder, *loc. cit.*, p. 18 *passim*.

CHAPTER VII

[1] *Vid.* Freud, *Three Contributions to the Sexual Theory*. N. Y., 1910.

[2] Schnitzler has treated in an excellent manner the same theme in *Frau Beate und ihr Sohn*.

[3] Hebbel repeatedly complains of his strict father. He shares this fate with many creative artists. Grillparzer, Keller, Jean Paul, Reuter, Schiller and Goethe, Scheffel and Konrad Ferdinand Meyer have also complained of the parental pedantry and severity of their father. Hebbel actually states: "My father hated me and I could not love him." Throughout his life Hebbel has been unable to shake off the overwhelming impression his father made on him. The father is portrayed in the severe figures of his dramatic creations. Even his dreams preserved for a long time the influence of his fear of the father, as I have shown in my work, *The Dreams of Artists*.

[4] Described at length in the essay entitled, *Tender Parents*. *Vid.* my book, *Depths of the Soul*, Dodd, Mead & Co.

CHAPTER VIII

[1] Anæsthetic women who regard a visit from the stork as something undesirable not infrequently look upon children's diseases as a divine punishment for their "bad behavior."

[2] *Cf.* the statement of Rousseau in *Nervous Anxiety States*.

[3] Improper advice! In this case only a marriage through love or a thorough analysis could have brought about a cure.

[4] Many women masturbate during menstruation, though otherwise not addicted to the habit and many menstruating women must be roused by their husbands in other ways. . . . I know several women who expect of their husbands *coitus analis* during menstruation and achieve gratification by the simultaneous stimulation of the clitoris, while during the intermenstrual period they abhor such practices.

CHAPTER IX

[1] *Cf. The Neurotic as a Play-Actor*, Zentralbl. f. P. A., 1911, vol. I.

[2] *Ibid.*, vol. III.

END OF VOLUME ONE